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SELECT NARRATIVES
OF
HOLY WOMEN

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STUDIA SINAITICA No. X

SELECT NARRATIVES

OF

HOLY WOMEN

FROM

THE SYRO-ANTIOCHENE OR SINAI PALIMPSEST

AS WRITTEN ABOVE THE OLD SYRIAC GOSPELS BY JOHN

THE STYLITE, OF BETH-MARI-QANŪN IN A.D. 778

TRANSLATED BY

Mrs AGNES (SMITH) LEWIS M.R.A.S.

HON. PHIL. DR. HALLE-WITTENBERG

TRANSLATION

LONDON

C. J. CLAY AND SONS

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PREFACE.

THIS volume is so closely associated with No. IX. of this series that it hardly requires a separate Preface. The Introductory Notes which precede it belong quite as much to No. IX. as to No. X.; and they have been made to accompany the English Translation, rather than the Syriac Text, with the view of equalizing the size of the two volumes. I shall therefore only recapitulate that these "Select Narratives" form the upper script of the Palimpsest which I discovered in the Convent of St Catharine on Mount Sinai in A.D. 1892, and that the under script is the now famous Codex of the Old Syriac Gospels. Whether the tales are in any way worthy of their position, the reader must judge for himself.

A. S. L.

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ERRATA.

Page 86, line 26. *For* "Diocletian" *read* "Hadrian."

„ 122, „ 10. *For* "Magdo" *read* "Magedo."

„ 140, footnote. *For* Συναξαρίστης *read* Συναξαριστής.

INTRODUCTORY NOTES.

THECLA.

The story of St Thecla is one of the oldest of Christian legendary romances, for it was composed in the beginning of the third century by an Asiatic presbyter, as Tertullian tells us¹, "out of love to St Paul." The Ebionite heretics had sought to calumniate the character of the great Apostle, finding more than one supposed allusion to his fair disciple in the First Epistle to the Corinthians², and the best antidote to these aspersions was a tale, wherein the acts of this first of women martyrs were placed in their true light³.

St Jerome alludes to Thecla as to a real person. He says that after her temptation at Antioch she was prohibited by St Paul from accompanying him any further⁴. This, however, does not actually prove her existence, for he may have simply pointed a moral from the romance.

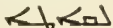
The story tells us that when Paul was preaching in the city of Iconium, a man named Onesiphorus went out to meet him, accompanied by his wife⁵, by Zeno, and by the sons of Simon; that he recognised Paul, who was waiting for him on the highway to Lystra, by his personal appearance, which had been

¹ *De Baptismo*, cap. 17.

² 1 Cor. vii. 34—38; ix. 5.

³ Baring Gould, *Contemporary Review*, Oct. 1877 (p. 862).

⁴ *Ad Oceanum de Vita clericorum*.

⁵ In the Syriac Palimpsest her name is given as .

already described to him by Titus. Paul was a man of medium size, with scanty hair, bandy legs, large eyes, eyebrows which met, and a long nose; he was full of grace and mercy, at one time seeming like a man, and at another like an angel. Demas and Hermogenes, coppersmiths, who accompanied Paul, were filled with envy at his friendly greeting to Onesiphorus; but Paul entered the house of the latter, brake bread, and preached about the controlling of the flesh, and about our Lord's resurrection.

Whilst Paul preached a virgin named Thecla, daughter of Theocleia, betrothed to Thamyris, sat at a window which was close to the roof of Onesiphorus's house and listened to his words both by day and by night. She saw many women going in to hear him, but himself she saw not. Her mother, Theocleia, becoming alarmed, sent for Thamyris; but to him she would not even speak. He waxed wroth, and went down to the street, where he met with Demas and Hermogenes, who excited him still further against Paul. Next morning he went to the house of Onesiphorus, accompanied by the chief men of the city and many people with stones. They dragged Paul before Castelus the governor, the whole city accusing him of being a magician, and of corrupting their wives. The Governor questioned Paul, and sent him to prison.

But Thecla in the night-time bribed the door-keeper of her mother's house with her own bracelets, and the gaoler with a mirror of gold, and having thus got access to Paul, she sat at his feet, listening to his teaching and kissing his fetters. Her family and her betrothed having found her there, they informed the Governor, who commanded that both Paul and Thecla should be brought before him. Thecla simply stood and looked at Paul, being quite silent when she was questioned. Then her mother cried out that she must be burnt, as an example to other women. The Governor commanded Paul to be scourged, and Thecla to be burnt in the theatre. When she had been brought out for

that purpose she gazed intently on the crowd, in the hope of seeing Paul. And she saw the Lord Jesus, in the likeness of His apostle, sitting by her side. Whilst she gazed at Him He rose and ascended to heaven. The faggots were piled around her by youths and maidens, but she would not burn; a shower of hail and rain extinguished the flames and killed many of the spectators.

Paul in the meantime was fasting after his scourging, with Onesiphorus, his wife and his children, in a sepulchre by the roadside of the Iconians. Paul gave his tunic to a boy, directing him to sell it and buy bread. The boy, meeting Thecla, brought her to Paul, who had been praying for her deliverance. She proposed to cut off her hair, and follow him everywhere. Then Paul sent away Onesiphorus and his family, and went with her and with other people to Antioch. There they met an influential man named Alexander, who fell in love with Thecla, and offered to buy her from Paul. He replied that she did not belong to him. Alexander tried to embrace Thecla in the open street. But she resisted him, tore off his garments, pulled a golden crown from his head and dashed it on the ground, leaving him standing naked. Alexander complained to the Governor, and Thecla was condemned to be thrown to the wild beasts. Thecla begged from the Governor that she should be kept in purity until the sentence was executed. Taking pity on her, he sent her to the house of a rich queen named Tryphæna, who had lately lost her daughter.

Thecla was taken to the theatre, stripped, and exposed to a huge lioness. Tryphæna stood weeping at the door, but the lioness only licked the martyr's hand. Other beasts were let loose, but they would not touch her, and Tryphæna obeying the commands of her own daughter, whom she had seen in a night-vision, took her away, and adopted her. Thecla then prayed for the gift of everlasting life to the daughter of Tryphæna.

Early next morning Alexander himself came to fetch Thecla. She was snatched from the arms of Tryphæna, and was again exposed naked in the theatre. A lioness was brought, but it lay at her feet; a leopard burst, and a bear was killed by the lioness. Then a lion was brought, but he and the lioness fought till both were dead. Whilst other beasts came against her she looked round and saw a pond of water. Invoking the name of the Christ, she leapt into it, as to her baptism. Many evil beasts which were in the water died, whilst a cloud of lightning encompassed her, screening her from view.

Then Alexander brought out two bulls. Thecla was bound between them with ropes, red-hot spits were applied to their thighs, but as the bulls sprang up, a flash of fire consumed the ropes, setting Thecla free. Tryphæna fainted, thinking that Thecla was dead; and this alarmed Alexander, who ran to the Governor, and begged him to release Thecla, and thus save Tryphæna, who was of the family of Cæsar.

Thecla was then brought before the Governor, and when she had confessed her faith in the Christ, he ordered clothes to be brought for her, and all, especially the women, joined in praising God. Tryphæna was converted, with many of her maidens, and Thecla remained eight days in her house, teaching her God's commandments. But the maiden could not forget Paul. She sent messengers to seek for him, and they found him in the city of Myra. She dressed herself like a man, and took many people with her, even some of the queen's maidens, and went to Myra. Paul was astonished, and took her, with her attendants, to the house of Hermæus. There she related all that had befallen her, and after they had prayed for queen Tryphæna, Paul sent her to the city of Iconium with a commission to teach.

Thecla went to the house of Onesiphorus, where she learned that Thamyras was dead, but that her mother Theocleia still lived. She had the satisfaction of trying to persuade her mother

to believe in the Christ, then she went to Seleucia, where she taught for some time, and where she died in peace.

The Latin Church commemorates Thecla on Sept. 23rd. She is said to have died in Isauria, or Lycaonia, her native province, and to have been buried at Seleucia, where a magnificent church was built over her remains. The great cathedral of Milan is dedicated to her. But her body is supposed to rest in a chapel formed out of a natural cave in the Convent of St Thecla at Ma'lula in the Lebanon.

The Greek Church commemorates Thecla on the 24th of September, under the titles of *Πρωτομάρτυς* and *Ἰσαπόστολος*.

It also commemorates two other martyrs of the same name, one of them on June 9th, Sept. 6th, and Nov. 20th, slain with the sword, the other on August 19th, slain by a wild beast at Gaza.

An Arabic inscription several centuries old at the back of the first leaf of the famous Codex Alexandrinus (A) of the Greek Bible, states that it was written by the hand of Thecla the martyr¹. This is translated into Latin by another hand, which Mr Aldis Wright recognizes as Bentley's². To Thecla is also ascribed the beautiful and complete little Psalter, which the monks of St Catherine's Convent on Mount Sinai show as one of their chief treasures. Though it can be read only through a microscope, no mistake has ever been detected on any of its twelve pages. Unfortunately for these traditions, scholars have assigned the Codex Alexandrinus, by the weight of its own internal evidence, to the fifth century.

As the story has already been edited by one of the greatest of Oriental scholars, Dr William Wright of Cambridge, I have only given in Appendix II. a collation of the Syro-Antiochene text on that published by him. The chief differences between

¹ See Scrivener-Miller, *Introduction*, p. 98.

² *Academy*, April 17th, 1875.

the two texts are that the former one always amplifies the saint's name into "the blessed Lady Thecla."

In Dr Wright's text p. 4 a lacuna seems to exist in the sense, and this is filled up by our text on f. 16^a. The form **ከገጽጽ** "she tore herself with her nails," on fol. 14^b, is unusual.

EUGENIA.

The story of Eugenia is nearly the same as that in Add. 14,645, and Add. 14,649 of the British Museum MSS.; these being of the 10th and 9th centuries respectively. The Bishop is called **ወላድ**, not **ወላድ**, in them both. His name is not mentioned in the Greek *Συναξαριστής*. In Add. 14,645 Eugenia's brothers are called **ወላድ** and **ወላድ**; in Add. 14,649 **ወላድ** or **ወላድ** and **ወላድ**, and in the Palimpsest **ወላድ** and **ወላድ**. In Add. 14,649 the name of her proposed bridegroom is not **ወላድ** but **ወላድ**. The names of her parents and of the two eunuchs are the same in all. In Add. 14,649 the man who was sent to depose her father Philip from the office of Eparch is called **ወላድ** instead of **ወላድ**.

The martyrdom of Eugenia is commemorated by the orthodox Greek Church on December 24th and by the Latin Church on Christmas-Day. Bedjan's text is from Add. 14,649 and Add. 14,645 of the British Museum.

PELAGIA.

The story of Pelagia is supposed to have happened between the years A.D. 449 and A.D. 451. It is as follows:

The Bishop of Antioch in Syria had occasion to summon a council of eight bishops, amongst whom was St Nonnus, with

whom was the narrator of the story, the deacon Jacob. They were all lodged in a hospice attached to the church where the bones of St Julian were preserved.

One day whilst the eight bishops were seated before the church door, discussing various affairs, they asked St Nonnus to expound the Word of God. Whilst he was doing so, a rich courtesan passed before them, seated on a richly caparisoned horse, decked with pearls and precious stones, and accompanied by a host of servants. The air was scented by a profusion of aromatics, and the good bishops were astonished at the dazzling beauty of Pelagia, for such was the courtesan's name.

They, however, turned away their faces from the ostentatious sinner. Nonnus fell on his knees and shed abundance of tears. When Pelagia had passed he said to his brethren, "Do ye not admire the beauty of the courtesan?" They did not reply. He then told them that his admiration of her beauty would impel him to seek more earnestly from God for her conversion to a purer life. Having returned to his cell, accompanied by the deacon, he took himself severely to task for his failure to serve God with as much zeal as Pelagia had displayed in her service of the Devil. The day was Saturday, and on Sunday morning (Divine service having been celebrated during the night) Nonnus called Jacob, and told him that he had seen in a dream how he himself was standing near the horns of the altar, and how a black dove, squalid and dirty, flew above him. When the congregation had departed and he had left the church the dove flew near him. He stretched out his hands, and catching it, threw it into the bath of water on the floor of the church. There it was cleansed, the foul odour which had accompanied it disappeared, and it soared up to heaven.

Then St Nonnus with the seven other bishops and Jacob the deacon went to the largest church in Antioch. After the liturgy, the Archbishop sent the archdeacon to St Nonnus with a Gospel and the permission to teach. This Nonnus did, not in words of

human wisdom, but by the inspiration of the Holy Spirit; till the floor of the church became wet with the tears of the listeners, amongst whom was Pelagia, who was well known in the city, and who confessed her many sins in an audible voice. When the moment came for the celebration of the sacred mysteries she went out, but commanded two of her servants to remain as spectators, and to watch when Bishop Nonnus should come out, so that they might find out for her where he was lodging. She then wrote a letter to him, in which she professed her deep penitence, reminding him that the Saviour ate and drank with publicans and sinners. He replied that he could not receive a visit from her alone, as he was only a weak man, liable to temptation, but that he was willing to see her in the presence of his brother bishops. When Pelagia had received this letter she hastened to the church of St Julian, where St Nonnus received her with his colleagues. She threw herself on the ground and embraced his feet with tears, throwing dust on her head, and begging for the remission of her sins.

All the bishops and presbyters who were present were moved to tears. Nonnus professed his willingness to baptize her, but said that by the canons of the Church she must have sponsors. Pelagia then with great vehemence and copious tears told him that God would require her soul at his hands if it were lost through his refusal to baptize her; and that he would also be held to be a partaker of the guilt of her future sins, and begged him to admit her, as his divine Master would have done.

Nonnus then sent Jacob to the Archbishop, to ask his permission for Pelagia's baptism, and also that a deaconess should be sent to him. Jacob returned with a Roman lady, the Superior of the deaconesses, who with some difficulty persuaded Pelagia to rise. After due confession and preparation she was baptized, and received the holy sacrament from the hands of Nonnus. She stated that Pelagia was the name given to her by

her parents, but that latterly, on account of her many ornaments, she had frequently been called Margarita.

Then the Devil appeared to Nonnus in the form of a black looking man, and showered imprecations upon him for the many thousands whom he had baptized, and had thus delivered from the power of evil; and most of all for abducting his most perfect hope, Pelagia. Receiving no encouragement, the enemy of all good next turned to Pelagia, and upbraided her with ingratitude, pouring out on her the most bitter reproaches. By the advice of Nonnus she made the sign of the cross, and Satan forthwith fled.

Two days later, however, the Devil returned to Pelagia as she was quietly sleeping beside the Roman deaconess, and reminded her of the great wealth which he had procured for her. But she made the sign of the cross, exclaiming, "The Lord rebuke thee!" and awoke the deaconess. Whereupon Satan fled.

On the third day Pelagia gave freedom to all her slaves, and offered all her wealth, which she had won by an evil life, to the discretion of Bishop Nonnus, who bestowed it on the treasurer of the great church at Antioch, with the request that none of it should be allowed to enter the church itself, nor any dwelling of the clergy, nor might it be hoarded in any way, but that it should be at once distributed amongst orphans, widows, and the sick poor.

For seven days Pelagia fasted from food and drink, showing an example of temperance and of chastity. On the eighth day, which was Sunday, she was expected to put off the bridal robes of her baptism, and to put on a woman's ordinary dress. Towards nightfall, however, she went to Bishop Nonnus, and after receiving his blessing, begged him to give her some of his own garments. He accordingly bestowed on her his hair tunic and woollen mantle. During the night she went out in the dress of a man and was never again seen in the city. There was great consternation and grief about her disappearance, but

Nonnus said that she had chosen the good part, like Mary, and a few days later the Archbishop dismissed the bishops, each one returning to his own town.

Three years later the deacon Jacob went on a pilgrimage to the Holy City, and Bishop Nonnus requested him to make enquiry about a eunuch named Pelagius, from whom he might receive much benefit. After he had performed his devotions at the sacred shrines, he succeeded in finding this person in a cell at the summit of the Mount of Olives, and saw in his face something like the features of Pelagia, defaced and withered by long fasting and many vigils. She recognised him; but he was quite unaware of her identity, until hearing of her death a short time afterwards he attended her funeral, and was present along with the bishop and many other holy men when they discovered that she had been a woman. She was buried with great honour, having in her last years enjoyed the reputation of being a saint, and Jacob was thankful that he had received her benediction.

It is interesting to find that while Gildemeister's text states that Jacob prayed and was blest by the sepulchre of our Lord, the Syro-Antiochene Palimpsest says that he prayed and was blest by our Lord in all the places which he visited (near Jerusalem).

Nonnus is mentioned by Theophanes, as being Bishop of Edessa, *Chronographia*, p. 79.

"Κατὰ τοῦτον δὲ τὸν χρόνον," he says, "Νόννος ὁ θεοφόρος ἐποίμαινε τὴν τῶν Ἑδεσσηνῶν Ἐκκλησίαν, ὁ τὴν πρώτην τῶν μιμᾶδων Ἀντιοχέων τῷ Θεῷ ἀφιερῶσας, καὶ ἀντὶ Μαργαριτοῦς πόρνης ἁγίαν αὐτὴν Πελαγίαν παραστήσας τῷ Χριστῷ."

Pelagia is commemorated by the Greek and Latin Churches on Oct. 8.

MARINA.

The story of Mary, otherwise called Marinus, or Marina, is also found in three of the British Museum MSS., Add. 14,649 (9th century), Add. 12,172 (10th century) and Add. 14,722 (Carshuni, 13th century). In these MSS. the tale has not the exordium of the Syriac Palimpsest. It relates that her mother died when she was seven years old. After her admission into the monastery, and the death of her father, she goes on a journey by command of the Abbot, and lodges, not at an inn, but in the house of a believer *ܠܒܝܢܐ*. On returning, she is not allowed to see the Abbot, but is compelled to sit outside the convent, without any opportunity of exculpating herself; and this she does for four years. The story is told with more conciseness than in the Palimpsest; but with less sympathy and fewer picturesque details. It is free from the absurdity of Marina's self-accusation. The handwriting of both is of considerably later date.

Bedjan appears to have made use chiefly of a manuscript from Mesopotamia, date unknown. The Greek Church commemorates this saint on February 12th, and the Latin Church on June 18th. Her relics were brought from Constantinople to Venice in A.D. 1230, and are venerated there in a church which bears her name. The festival of their translation is kept at Venice on July 17th.

EUPHROSYNE.

This story, as told in the Syriac Palimpsest, is almost in the same words as in Add. 14,649 of the British Museum (9th century); Bedjan's text has a collation from the latter, but is chiefly from a paper MS. in Paris of the 13th century. The

word ܐܘܕܝܐ in the penultimate line of f. 82^b of the Palimpsest is probably a singular spelling for ܠܐܘܕܝܐ.

The Greek Church commemorates Euphrosyne on September 25th. She has no place in the Calendar of the Latin Church. Her story is also told in Add. 12,172 and R. F. XLIX. of the British Museum (10th century).

ONESIMA.

The story of Onesima is also told in the British Museum MSS. Add. 14,649, Add. 14,650 and R. F. XLIX. There are some slight variations in the tale, for instance the B. M. MSS. make the beasts of the desert sit round the saint from the sixth till the ninth hour, our Palimpsest from the third hour till the ninth. The Palimpsest states that the portress had sat at the door of the convent for 40 years, the B. M. MSS. extend this to 102 years. This is not the only example which these "Select Narratives" furnish of how ancient legends become more wonderful as time rolls onward.

I can find no mention of Onesima in the *Συναξαριστής*, nor in the Calendar of the Latin Church.

Bedjan's text is from two paper MSS. in Paris of the twelfth century and also from Add. 14,649 of the British Museum.

DRUSIS.

No Syriac manuscript in the British Museum contains the story of Drusis. But there are hymns in her honour in Add. 14,505 and Add. 17,134, the latter being probably, as Dr Wright thinks, in the autograph of the famous Jacob, Bishop of Edessa.

There is also a homily on Drusis by Chrysostom (II. 688). He relates how she found in the furnace a fountain of clear

water; and how she ascended to her heavenly Bridegroom purified both by water and by fire. But he says nothing about her being the daughter of Trajan, nor about her being betrothed to Hadrian. We may therefore suppose that while the legend may contain a kernel of truth, these Imperial relationships of the martyr are simply the outgrowths of popular imagination.

Drusis is commemorated by the Greek Church on March 22nd. There is no mention of her in the Calendar of the Latin Church.

BARBARA.

There is no Syriac text of Barbara in the British Museum. But a reference to her relics will be found on p. 194, c. 1, of Dr Wright's Catalogue.

Barbara is commemorated by the Greek Church on December 4th.

The *Συναξαριστής* tells us that she was martyred during the reign of the Emperor Maximian, who is the Aximus of our tale, and that her father was a Greek.

In a MS. of the British Museum, CCXLVIII. (Egerton 681) we are told that the relics of St Barbara are entombed in a church in a poor Christian town named Camalisk-Gawerkoe, situated about six hours' journey to the southward of Mosul.

St Barbara is commemorated by the Latin Church on December 4th. She was said to have been a scholar of Origen, and she is said by some to have suffered martyrdom at Nicomedia in the reign of Maximinus I. Others aver that she suffered at Heliopolis in Egypt, in the reign of Galerius, about A.D. 306, and this Joseph Assemani considers to be the most authentic.

MARY.

The text of this story is taken from Add. 17,204 in the British Museum, which belongs to the fifth century, and is written in a fine straight Estrangela hand, in two columns, the small stops being in red. There are few diacritical points, except the *seyyame*, and that over the fem. pronom. suffix ܡܐ. As the text of the Palimpsest is three centuries later, variants from it only are given. The most remarkable of these is the word "three months" for "three days," given as the period during which Mary was imprisoned in her master's house, the longer period being of course in the later manuscript.

The story is also found in Add. 14,649.

I have failed to find it in the *Συναξαριστής*, although there are of course more illustrious saints of the same name.

St Mary, the slave of Tertullius, is commemorated by the Latin Church on November 1st.

IRENE.

No Syriac text of this story is to be found in the British Museum.

Irene is commemorated by the Greek Church on May 5th.

Other saints of the same name are commemorated on April 16th, June 5th, July 28th, August 13th.

The name of Irene does not occur in the Calendar of the Latin Church.

Tela, or Tela Mauzalet, otherwise called Constantine, in honour of the great Roman Emperor, who rebuilt it in A.D. 350, was situated about fifty miles due east of Edessa (see *Ecc. Hist. of John, Bishop of Edessa*, R. Payne-Smith's translation, p. 437, foot-note).

EUPHEMIA.

There is a hymn in honour of Euphemia in Add. 17,134 of the British Museum.

She is commemorated on July 11th and September 16th. Other saints of the same name being mentioned on January 4th, November 19th, and November 22nd.

She is also commemorated with Thecla on the fourth Friday after the Invention of the Cross. (See Dr Wright's Catalogue, p. 186, col. 2.)

The Latin Church commemorates her on September 16th. Four churches in Constantinople once bore her name, also a very spacious one at Chalcedon, in which the fourth General Council of the Church, that which condemned Eutyches, assembled in A.D. 451. Her relics were transferred to the great church of St Sophia in Constantinople. They are now preserved at Syllebria, a metropolitical see, on the Propontic shore, between Constantinople and Adrianople, but a portion is in the possession of the church of the Sorbonne in Paris.

SOPHIA.

The story of Sophia and her three daughters is found in Add. 17,204, and Add. 14,645. As the former of these belongs to the fifth century, I have given its text, with the variants of that in the Syriac Palimpsest, and where some of its pages are missing, I have given the text of the Palimpsest, with variants from Add. 14,645 (10th century).

Sophia and her three daughters are commemorated by the Greek Church on September 17th.

Other saints of the same name are mentioned on May 22nd, June 4th, September 18th, and December 18th.

The legend of Sophia may possibly have become intended for an allegory of the manner in which the Divine Wisdom, or in other words Christianity, with her three daughters, Faith, Hope, and Love, were received in the capital of the Roman Empire; how their beauty was acknowledged, while they themselves were derided, tortured, and slain; how the death of the body had no real power over them; and how they drew all men's hearts after them, so that their place of execution was a place of triumph both for this world, and for the world which is invisible.

Two grains of truth may be found in the legend: Hadrian's cruelty to the Christians, and the painful nature of his mortal sickness.

The name of this St Sophia does not occur in the Calendar of the Latin Church.

The British Museum contains, besides the text which I have edited, from Add. 17,204, other texts in Add. 14,644 (5th or 6th century), Add. 14,650 (6th or 7th century), and Add. 14,645 (10th century).

Bedjan's text is from Add. 14,645 and Add. 14,644.

THEODOSIA.

The Syriac text of the story of St Theodosia has been edited by Assemani in his *Acta Martyrum Occidentalium*, vol. II, p. 204, and on this I have collated the text of the Syriac Palimpsest. In the fifth year of the persecution, *i.e.* A.D. 307, under Maximinus we are told that a holy virgin of Tyre, twenty-eight years old, saw some confessors of Christianity who had been brought to the Forum of Cæsarea for judgment, and besought for herself an interest in their prayers. She was seized, and brought before the Prefect, who tried to persuade her to sacrifice to the idols. On her refusal she was subjected to atrocious tortures, from which she was at last released by drowning. The confessors,

who had been greatly encouraged by her example, were condemned to labour in the mines of Palestine.

The Greek Church commemorates this saint on May 29th. The Latin Church on April 2nd.

THEODOTA.

The Syriac text of this legend has been edited by Assemani in his *Acta Martyrum Occidentalium*, vol. II., p. 221.

In A.D. 318, in the month of September, under the Emperor Licinius, there was a furious persecution of the Christians in the city of Philippi. Agrippa the Prefect had decreed a solemn feast to Apollo, at which all were commanded to sacrifice. A harlot named Theodota refused to do so, and was therefore thrown into prison. Seven hundred and fifty men, admiring her constancy, resolved to abstain from the sacrifice. Theodota was then deprived of both food and drink for twenty-one days; but being again brought before the tribunal she confessed her faith in the Christ; and was condemned by Agrippa to cruel tortures, which included the extraction of all her teeth. She was put to death by stoning.

Theodota is commemorated by the Latin Church on September 29th.

CREED.

The text of the Creed which follows the story of Theodota will be found in my Introduction to *The Four Gospels in Syriac, transcribed from the Sinaitic Palimpsest*, by Robert L. Bensly, J. Rendel Harris, and F. Crawford Burkitt, pp. viii—xiv.

SUSANNA.

As the story of Susan belongs to the Old Testament Apocrypha, I intended giving only a collation of the Palimpsest text on that of Walton, in an Appendix. I did not begin to do this until after part of Cyprian and Justa was already in print; and I then discovered that the text of Susan represents quite an independent translation from the Greek; and that a collation would not only occupy more space than the story itself, but would be very troublesome to the reader. Therefore the tale is printed in full as Appendix I.

CYPRIAN AND JUSTA.

Eterno sera en el mundo
El majico Cipriano. CALDERON.

I have printed the text of the fifth century British Museum MS. Add. 12,142, giving that of the Syriac Palimpsest where this is deficient. The variants are from the Palimpsest, excepting where its text takes the place of honour, and there the variants are from Add. 14,645.

The peculiar interest of this story lies in the fact that it is the original form of a legend which, during the Middle Ages, rooted itself in popular superstition, and which has in later times blossomed again in the very highest walks of literature. Cyprian's demon, like the little Afrit of the *Arabian Nights' Entertainments*, has left his bottle, and has expanded under the fostering care of a Marlowe, a Calderon and a Goethe till he fills the world with his presence, and he is recognised wherever the "Geist der stets verneint," shows his ugly face. We are indebted to a paper by Mr Baring Gould in the *Contemporary Review* for 1877¹, and to the able work of

¹ Early Christian Greek Romances, *Contemporary Review*, Oct. 1877 (p. 864).

Dr Theodore Zahn, *Cyprian von Antiochien und die deutsche Faustsage* for our information about the origin of the legend.

Cyprian, Bishop of Carthage, was martyred on Sept. 17th A.D. 258. According to the martyrologies, a woman named Rosula suffered at the same time. Popular imagination seized on an admission which Cyprian had made to Donatus regarding his conduct before his conversion, and it exaggerated this into a confession that he had committed some heinous crime. The Greek romance of Cyprian and Justa, appearing about a century after his death, was an embodiment of those vague ideas which were current amongst the people.

St Gregory of Nazianzus, who died in A.D. 390, in his oration on the festival of St Cyprian of Carthage, adopts this romantic story. The historical Cyprian died on Sept. 14th, 16th or 17th and the fabulous one on Sept. 26th. The Anglican Reformers cut the real one out of the Calendar, and retained the fabulous one.

The Latin Church commemorates SS. Cyprian and Justina on Sept. 26th; but it does not confound the former with his great namesake.

The Greek Church commemorates them on Oct. 2nd, and a Cyprian and Juliana, who may possibly be the same, on Nov. 1st. Three later saints of the same name are remembered on March 10th, July 5th, and Aug. 17th but the real Cyprian appears to be quite overlooked. Some trace of his influence may be noticed, however, in the story of Cyprian and Justa, as related in the *Συναξαριστής*.

"He (Cyprian) was a native of Karchedon, or *Karthagena* in Libya, but he dwelt in Antioch of Syria, in the time of the Emperor Decius, in the year 250."

Here the real and the fictitious personages are evidently mingled, the former belonging to Carthage, the latter to Antioch.

A foot-note of the editor informs us that the body of the

great St Cyprian was hidden by a woman named Matrona or Rufina, a kinswoman of the Emperor Claudius.

Eudoxia, consort of Theodosius II., turned the legend into a metrical form, in imitation of the Homeric epics. She had done the same with the Octateuch, or first eight books of the Greek Bible, whilst spending her latter years in Jerusalem, A.D. 441—460, but these compositions are not of great literary value¹.

It is very interesting to observe how this simply told legend has been glorified by the genius of two modern dramatists, one a gifted representative of the Latin races; the other, possessing the very loftiest intellect of any purely Teutonic people.

Calderon's play is evidently moulded on the Christian legend. Its first acts are commonplace, being remarkable only for verbal quips and cranks; but with the sale of Cyprian's soul to the demon it rises to a higher plane, and occasionally touches a point of real sublimity.

It begins with the demon introducing himself to Cyprian—a lonely scholar who is vainly searching for some light on the nature of the true God, and on the question "Are there many gods, or only One?" It then passes to an impending duel between two young nobles, Lelio and Florio, who are rivals for the love of the beautiful Christian maiden, Justina. Cyprian pacifies them and averts the duel, by offering to call on the young lady and ascertain which of the two gallants she prefers. He does so, and is himself smitten by her beauty; whilst his two servants, Moscon and Clarin, fall madly in love with her maid Livia. Livia settles her own affair by agreeing to favour either swain on alternate days, but Justina refuses to hear a whisper of courtship from anyone. Her father Lisandro, is in great embarrassment, not only from his being deeply in debt, but because he apprehends a fresh persecution of the Christians. Cyprian, believing himself alone, bemoans aloud

¹ See Dr Rendel Harris' *Homeric Centones*, p. 36.

his hopeless love, and declares his readiness to give away his soul if by doing so he might gratify it. The voice of the demon replies: "Yo la azeto," "I accept it." Sounds of thunder and tempest, with flashes of fiery lightning, seal this pact, and the demon steps out of a black boat from a stormy sea in the guise of a sailor. He introduces himself as a learned scholar, and offers to teach Cyprian the art of magic, so that he may weave irresistible spells around his lady love, but on the condition of selling his soul. Cyprian accepts the offer, and signs the deed with his own blood.

The demon in the meantime has ruined the reputation of Justina by climbing down from her balcony, in the guise of a man, whilst Lelio and Florio are watching the house during the night. For a whole year Cyprian lives with the demon in a dark cave, and on the anniversary of the day when he signed the fatal compact, he emerges glorying in his own proficiency in magic, able as he phrases it, to give lessons to his master, and confident of being able to draw Justina into his meshes. Clarin, one of his servants, follows his example by signing away his soul in blood from the desire of possessing Livia. Evil spirits haunt Justina, and ghostly voices suggest to her that the greatest glory of this world is love. The demon urges her to seek Cyprian, and even uses force to draw her towards him, but when she exclaims "My defence is in God," he is obliged to release her. He then resorts to stratagem and produces a phantom, clad in Justina's robes. Cyprian, believing that she has come in answer to his call, lays siege to her, and is about to embrace her, when on removing her veil, he discovers that she is a skeleton. Frozen with horror, he hears voices saying "Thus, Cyprian, are all the glories of the world." He demands the blood-written schedule back from the demon, who refuses to give it up, on the plea that the undertaking had been fulfilled, for he had drawn Justina into Cyprian's arms. Cyprian obliges him reluctantly to confess who had protected the maiden,

and to declare further that there is only one Almighty God, who is perfect goodness, and that this God is the God of the Christians. The demon then insists that Cyprian has become his slave and reveals his own personality. They engage in a struggle which threatens to become a mortal one for Cyprian, but as the demon is squeezing the breath out of him, he suddenly exclaims: "Great God of the Christians! I fly to Thee in my troubles," and he is at once released.

The Governor of Antioch then appears on the scene, and agrees to release Lelio, his own son, and Florio, who have been imprisoned for disorderly conduct. Then comes Cyprian, who is supposed to be mad, because he is proclaiming aloud his faith in the One Unseen God. The play ends with Cyprian and Justina mounting the scaffold together, Justina comforting her lover with the assurance of the Divine mercy. The actual execution is not seen; but as their bodies and severed heads are being shown to the populace, the demon springs upon the stage, and confesses aloud that he had calumniated Justina; that Cyprian had washed the schedule clean with his life-blood; that the two were now happy; and that he was forced by God to make the declaration. With this very stagey device the play ends.

The chief difference between this story and that of our legendary text is this: that in the former Cyprian is himself the lover of Justina; and in the latter he employs demons to allure her into the net of a client who asks for his intervention. Calderon's drama is certainly on a far higher plane of literary merit than is the legend; but the sublimity to which it rises is sadly spoiled by the lame device of the demon's confession.

Goethe has taken the story of Christopher Marlowe's *Faust* as the foundation of his own great drama, and he departs much more widely from the early Christian legend. *Faust* himself, as Dr Zahn has remarked, is the product of a society which had for centuries been permeated by Christian sentiment, and he

seeks to penetrate the mysteries of Nature, of human Destiny, and of the Deity, by the aid of magic, before the arch demon Mephistopheles proffers his help.

Margaret is very unlike the pure, chaste and somewhat colourless conception of Justina, she is more human and appeals much more strongly to our sympathies. Margaret has one point in common with Calderon's hero and heroine; we receive a hint of her escape from thralldom and of her actual salvation immediately after her appeal to God for protection. Faust and Gretchen do not die the death of martyrs; but their life-story forms the framework of one of the most profoundly philosophical and charmingly natural of dramas.

Bedjan's text of Cyprian and Justina is from a manuscript in Berlin (Sachau No. 222).

The British Museum contains, besides the text which I have edited from Add. 12,142, some fragments of the story in Add. 14,629, Add. 12,174 and Add. 14,738.

The story of Cyprian and Justa, in Arabic and Greek, from Sinai MSS. will be found in No. VIII. of *Studia Sinaitica*.

SELECT NARRATIVES.

By the strength of our Lord Jesus Christ, the Son of *f. 2 b*
the Living God, I begin, I the sinner, John the Recluse of
Beth-Mari Kaddisha, to write select narratives about the
holy women, first the book of the Blessed Lady Thecla,
disciple of Paul, the Blessed Apostle. My brethren, pray
for me.

EUGENIA.

The Acts and the Martyrdom of the Blessed Eugenia *f. 21 a*
and of her father Philip and of all who were martyred with
them.

Whilst Commodus was reigning, ruler of the transitory
world, in the great and famous city of Rome, in his own
seventh consulate, he gave the command of a province to
Philip, one of his magnates, and sent him to Alexandria
the great city, which is in the land of Egypt, and he thus
gave him the command of all who were in the country,
rich and poor, great and small, and of all the Roman
troops who were there, that they should be obedient and *f. 21 b*
submissive to the laws and to the commandments which
should be established and decreed to them by him. Now
when Philip received the command of the province from
the Emperor with his consort Claudia and his two sons,
Avita and Sergius, and his daughter the virgin Eugenia,

they travelled from Rome to Alexandria and arrived quickly. But immediately when they had entered that country he sent decrees through every city and province, and thus it was written in them. By the commandments of the victorious Emperors. All the Egyptians shall be governed by the laws of the Romans, and they shall live by their customs continually.

Now Eugenia the daughter of this Eparch Philip was about sixteen years old, and she was proficient in much wisdom and in the learning of the Greeks and the Romans, and she was very skilful in speech; so that the philosophers and the wise men were amazed at her wisdom and her discourse and at the erudition of her mind.

f. 22 a Now upon a certain day her father asked her, saying to her, Art thou willing, my daughter, that I should betroth thee to Aquilina the son of Hypatus? For behold! we know him that he is a wise and rich man and worthy of being thy betrothed.

But she answered and said to her father: It is expedient that I should espouse him who loveth integrity, and purity, and holiness; rather than this man concerning whom thou hast told me that he hath transient riches and possessions. For far better is he who hath promised glorious things to the soul which is pure from evil, than the natural man who is mortal and transitory. For there had fallen into her hands the book of the story of the discipleship of Thecla the holy virgin, and of Paul the Apostle; and by it the eyes of her understanding were enlightened in the fear of God. For when she read in it she wept passionately in secret, continually, and sighed bitterly; and she was the more grieved because she was the daughter of people who were heathens and were without the knowledge of God. Now truly when she
f. 22 b read in this story of the discipleship of Thecla the

virgin, she was desirous in her soul, longing every day that she might be of the religion of the Christians, and continue in the doctrine and in the reading of their sacred books. And on a certain day she asked of her parents that they would grant this favour to her and allow her to go from the city to a certain village to amuse herself, and they consented and allowed her to go, because they loved her greatly.

Now there went with her many eunuchs and servants for her honour. Now as the litter in which she was sitting with the pomp of noble women was going along, Eugenia was reading within it in the book of Thecla, and was meditating on a passage in it. And she said to the two eunuchs who were with her, whose names were these, Proteus and Hyacinthus: Do not disregard what the poets in the error of their hearts imagine and say concerning God, and what things also the philosophers in the error of their hearts falsify and deny about God, who is God in truth f. 23 a and verity. For is such truth perchance found amongst those who are called gods as that which is made known in these sacred books of theology about the true God and about His mighty power? But little to a degree, and very miserable and childish is a soul which calls stones and bits of carved wood, blind and deaf and without feeling, gods, and calls them to its help.

Now as the Blessed Eugenia said these things for the salvation of these her two eunuchs, the three of them began to consider together amongst themselves, discussing and investigating concerning the true God and concerning the worship of His Divinity. And they said to each other: There is nothing more important than this, that a man should fear the true God, and should be a worshipper and honourer of Him alone, in his faith and in his love and in his good works. Now when they had talked about these things and things like them with each other, as if in answer

f. 23 b they heard the Christians who were singing and saying :
All the gods of the nations are demons ; but the Lord made
the heavens.

When the Blessed Eugenia heard these things, she commanded that her litter should be instantly detained and should stand still. For the fear of the Christ entered into her heart when she heard this singing and she answered and said to the two eunuchs who were with her : We have quickly found evidence concerning the truth which the sacred books speak about concerning the true power of God who is to be worshipped, and about the perdition and vanity of the polluted worship of idols. But now we have learned the truth about both religions. What therefore shall we do that we may approach that glorious wisdom, and by means of a better life may be able to attain to these mysteries of the Divinity? Let us henceforth look to ourselves, my brethren. For how long shall we occupy ourselves with these useless things of error? Let us cast from ourselves all these vanities of this world, and instead of them let us meditate on the living words of God, and on saving faith. Let our minds be established, that by these things we may be able to flee and escape from the snares of Satan and from the net of the adversary, and that we may hold and may be established in the faith of the Christ the Saviour of the souls of men.

f. 24 a

And again the Blessed One answered and said to Proteus and to Hyacinthus : The fashion of this transient world has appointed me your mistress ; but now the fear of God, which is implanted in our hearts by His love, makes me your sister, and henceforth, my brethren, I counsel you that we be one soul in the faith of God, in one love of God, despising and rejecting all the honours and desires and luxuries of this world, and progressing in love and in faith, and coming near to the glories of

the world that passeth not away for ever; having nothing opposed to us to hinder us by its hateful counsels that we should henceforth be removed from all this blessedness which meets us by the grace of God and by our good will.

And now as I speak to you and instruct you, so do. f. 24 b
Remove in the first place the hair from my head, and all this ornament that is upon me, and take away your own afterwards, and let us change our dress and direct the course of our journey this night to believing people, the servants of the living God. Let the two of you holding me on my right hand and on my left, gently with secrecy let me down from this litter without anyone perceiving it; and let the litter be going on empty, and let those who are with it be imagining that I am sitting inside it, and we three all alike in man's clothing will go joyfully to the people of God.

Now the counsel of the Blessed One pleased these eunuchs, and the next day they did joyfully as she had said to them. Now the Christ in whom they fully believed sent immediately in a very little while His grace to them. For as soon as she descended from her litter, and they f. 25 a
began to travel and to go on the road, the saint of God, the bishop Helenus, happened to be accompanying them with a great multitude who were with him, praising and singing and saying together: The paths of the righteous are straight, and the paths of the holy are ordered.

Then said the Blessed Eugenia to Proteus and to Hyacinthus: Do ye understand the force of these words that they are singing now? Do ye know that upon us is accomplished the meaning of the words which we are hearing now from the Christians who are singing and praising their God; those which we also were speaking to each other yesterday concerning the truth of God, and concerning His mighty power? For we heard before

holy men singing and praising God and saying that all the gods of the nations are demons, and we removed ourselves far from the ruinous worship of idols: and now again lo! we hear thousands of men singing together and saying: The paths of the righteous are straight and the ways of the just are equal. Now since we have heard these sacred words, let us go in with a good will and mingle with this crowd of singers, and let us be of them and be numbered in their ranks, that we may enter with them into the life that passeth not away, although we have been called late, as if at eventide, to the knowledge of the truth.

Now when they had entered and mingled with the crowd of Christians, they asked some of them, saying: Who is that old man who is sitting by himself in the midst of the people in a high place as if in honour? But some of the crowd answered and said unto them: That is the bishop Helenus, who has been educated from his birth in a monastery of Christian people, he who by his acceptable prayers was saved from the midst of a burning fire; and what is to be told concerning the beauty and excellence of his former deeds! For lo! a short time ago a certain wizard who dwelt here, whose name was Iraus, approached the people of the Christians with the wicked artifice of his magic, and desired to turn away their minds from the sacred writings of theology, and from the certain hope which is signified in their living words. He waxed bold in his wickedness and approached the bishop Helenus and began to speak to him vain words and of the corruption of his error. But when the holy man saw the impudence of his wicked words, and knew that he could not reply to him about the truth in words, he said with a loud voice in the presence of all the people who were assembled there: Why need we argue in words with the son of perdition who now disturbs us? For behold! he is not willing to

submit to our own words nor to our teaching that he may turn to the truth. For by the seductiveness and incitement of his words he has caused many to fall from the faith of f. 26 b God wherein they were standing. And behold! down to the present time he is eager in his wickedness that he may subvert and throw down those who are established and confirmed in their faith from the hope of their God. But henceforth in the first place it is incumbent on us to show by an experiment and by a deed that it is God who guides and helps all those who believe in Him and rely upon Him. He who by the hands of me, His humble and weak servant, is ready to show the glorious power of His sovereignty and the sublime redemption which He works for all His servants who love Him with their whole heart in truth and in verity.

And when the holy one, bishop Helenus, had said these things, he said again to all the people who were standing there and listening to them: Kindle a great fire in the midst of the city; and let us enter it together, I and this son of perdition who is leading you astray, and let us stand in the midst of the flame. And the one of us whom his God shall rescue from the fire and who does not burn, f. 27 a his religion is true, and his God is the true God and is able to save from the fire all those who trust in Him. And when the bishop Helenus had said these things, this counsel pleased all the people; they said to him: Thou hast well said. Now when they had kindled a great fire, the holy bishop Helenus commanded that they both should go in together without fear, and that they should stand in the midst of the flame. But the wizard answered and said: Let it not be thus; but let us enter each of us alone. Now go thou in first, because thou hast counselled and incited the people that this should happen. And immediately, swiftly, the Blessed Helenus, with great con-

fidence in God his helper, spread out his hands towards heaven, and with sobs and with many tears called to God in his prayers, saying: Thou knowest, our Lord Jesus the Christ, Son of the Living God, the readiness of my soul ;
f. 27 b Thou wert the fourth who didst appear to the three children of the house of Hanania in the midst of the furnace of fire. Thou knowest, my Lord and my God, that I had not one wish for human glory ; but all my labour and longing and the eagerness of my soul is for the redemption of Thy people, over whom in Thy grace Thou hast appointed me a shepherd, whom the enemy and hater of good by means of his minister hath plotted to turn from the plain path of life. And because of this, for the redemption of Thy people I go joyfully into this fire, for there I shall find Thee before me. But sprinkle upon me swiftly the dew of Thy mercy, so that this fire may not at all touch me. And when he had said these things in his prayers, he signed himself with the sign of the cross and entered, and stood confidently exulting in the midst of the flame of the fire a long time, whilst in nothing was he hurt by that fire. Then when the people who were assembled there saw this great miracle which had
f. 28 a happened they laid hold of Iraus the wizard and without his consent threw him into the fire. But when he began to burn the blessed bishop Helenus ran and seized him by his hand so that he might rescue him. For although he was justly tortured in that fire, as his impudence deserved, yet the bishop Helenus seized and brought him out of it alive.

But when all the people had insulted that wizard and stoned him with stones, they left him and went away from there.

But him whom ye see, the grace of God has magnified him whilst continually without ceasing he praises and glorifies and exalts God, who by His hand hath wrought redemption for His people.

Then the blessed Eugenia with those two eunuchs who were with her, Proteus and Hyacinthus, fell down before the holy bishop Helenus and did obeisance to him. And they implored and besought him to confirm them in the faith of the Christ; and they opened their mouths and persuaded him and besought him that by his hand they might approach to the knowledge of God completely. f. 28 b
The blessed one answered and said to them, My children, be ye continually in the church of God, and be ye zealous at all times in the holy service of your Lord, and thus the great day of the revelation of His coming shall find you watching and ready.

But the blessed Eugenia besought him and said unto him, I beseech of thee, my Lord, pray for me, and commend me to God, He whom thou servest gloriously from thy youth. For we three, my Lord, are by family Romans, and children of those who worship idols. But the mercy of thy Lord and His grace hath called us. When we heard His voice we did not delay to follow it, but immediately swiftly we left the vain worship of idols. And as we were seeking to journey after the sacred footsteps of thy holiness the grace of God brought us hither. And when the blessed ones had related these things to the holy Helenus he was silent and did not speak to them, for all the things that f. 29 a
had been related to him had been revealed to him by the revelation of the Holy Spirit. And because it was evening they knelt and received a blessing from him, and thus they departed from his presence. But on the following day they came to the church and desired to appear to the blessed bishop. But a certain priest who dwelt with him chanced to be there; an illustrious and excellent man, whose name was Eutropius. And they persuaded him to go in and remind the bishop about them. And he went in to him with eagerness and said to him: Three young men,

brethren, have come here of those who have forsaken the fear and the worship of idols, and they desire to become servants of the Christ, and to be numbered amongst His people, and to be amongst those who believe in Him and are admitted to His glorious mysteries. And they desire so great a gift by the hand of thy holiness and long to be worthy. Then said the blessed Helenus, I praise Thee, our Lord Jesus the Christ, that Thou hast caused us to attain to all this, and by Thy grace hast deemed us to be worthy. I will see those of whom Thou hast already told me by the revelation of the Holy Spirit. And he commanded and they entered his presence, and he rose immediately and prayed. And when he had finished his prayer, he took hold of the hand of Eugenia with those two who were with her, and said to them, How have ye received the knowledge of the truth, and committed yourselves to God, and [how] did ye ask to see me His humble servant? What have ye heard about me that ye have come to me? Reveal it to me, for I wish to know it from you, and I seek to see the good fruits of your promptitude, if it be that you wish to approach God with all your mind.

f. 29 b

And the blessed Eugenia answered and said to him: We have considered amongst ourselves that it is not fitting that we should name the adorable name of God on stones and wooden things without feeling. And whilst we were discussing amongst ourselves which is the true religion in which the most high and adorable God delights, the grace of our Lord brought us hither. For we heard some of you who were singing together and saying that all the gods of the nations are demons, but the Lord made the heavens. And when we heard this blessed voice, we dismissed immediately and swiftly the religion of idols from us. And we forsook their worship in haste. And we came hither eagerly, and we journeyed with all the people of the

f. 30 a

believers in thy footsteps¹, Father, whilst we were believing in God who will help us, that we may assent to thy faith, and be established in thy truth, and we may show by deeds the truth of the words which have been spoken by us to thy holiness. But we three are all of us brothers. One of us is named Proteus, and another Hyacinthus, and I am called Eugenius. And in reply to these things which bishop Helenus heard from Eugenia, he answered and said to her, Thou art well called Eugenius; because joyfully and heroically thou doest everything, and thy soul is perfected; and thou approachest joyfully to the contest of Christ. But know that God has revealed and made known to us that thou art called Eugenia, and whence thou art f. 30b come and whose daughter thou art; and who these two are who have come hither with thee, our Lord hath shewn it clearly to me; and by the good will that was in thee towards God also those ones are found perfect, and assenters to thy faith. And he commanded them that they should be constantly three months in the churches and in the monasteries, that they might be helped by the sight and by the speech of many, and be established completely in the faith of God. And then afterwards he made them approach the baptism of atonement and made them partakers of the glorious mysteries of the Divinity. Now when he had done all these excellent things to them he led them and brought them into a monastery of men and committed them to the Abbot, and commanded him concerning them that he should have a care over them. But their deeds he revealed to no one as yet.

But at the first time of the discipleship of the blessed ones when Proteus and Hyacinthus had let down the blessed Eugenia from her litter, the litter went on empty, f. 31a whilst the young men who were going before it and behind

¹ Literally in the footsteps of thy Paternity.

it knew nothing about what had happened; for they supposed that she was sitting in it and going. But the household of the blessed Eugenia when they thought that she had arrived from the village whither she had gone, went out to meet her with joy and to welcome her with exultation. But when they did not find her as they had expected, they lifted up their voice with weeping and with bitter wailing.

f. 31 b And they enquired of those who were with her what had become of Eugenia. They excused themselves, Until we arrived here we did not know what had happened, but we were trusting that she was sitting in the inside of this litter. And after these things there was a tumult and a great uproar in all the cities and in that country. And every one was in distress and in great grief because of her. And she was sought for in every place and was not found. For her parents were mourning for their daughter; and her brothers for their sister; and her servants for their mistress. And every citizen was plunged into great sorrow, because they saw in what a grief her parents and her household were because of her. And they went round about in all the places and provinces seeking for Eugenia.

Now they inquired of the country people who were in that place and of the women who practised necromancy and they offered sacrifices to the idols on her behalf. And when they had sought for her in every place and she was not found, all the deluded people, the worshippers of idols, said this concerning her, The immortal gods have snatched her away, and she is exalted to heaven and she mingles with them. And when her father heard these things from the impostors he believed them, and his great grief and sore sorrow turned to much consolation. And they made her a statue of pure gold, and set it up in the city. But her

mother Claudia, and her brothers Avita and Sergius found no way whatever of being consoled in their grief.

Now the blessed Eugenia in the dress of a man with Proteus and Hyacinthus, in one perfect love, were in the monastery which we have already named progressing in the fear of God every day, so that in a short time they were repeating by heart all the Holy Scriptures. But while the blessed ones were occupied with these chaste and holy deeds three years afterwards the Abbot of that monastery in which Eugenia with her two eunuchs was, fell on sleep, and his soul went to his Lord in peace. f. 32 a

And some time after the death of this Abbot it pleased all the brethren of this monastery to appoint Eugenia Abbot over them. But the blessed Eugenia declined this, for her conscience admonished her that she was a woman, and it was not fitting that she should be commander [and] governor to the men of God. And moreover she was afraid lest she might cause the minds of the brethren to stumble who were advising and persuading her to do this; for she saw clearly that the minds of all of them were consenting to that idea. And the blessed Eugenia answered and said to them, Many a time ye have heard such words in your own synod, for ye say that our Lord Jesus the Christ will reveal and make known to us such things as be profitable according to His will. And now, if ye command it, let the holy Gospel be brought into [our] midst and let us stand and pray with fervour, and let us beseech the Lord that He will reveal and show to us such things as be profitable; and let us afterwards open and read, and whatsoever be the first passage that is found, let us assent to it, and let us hear it and do as it commands us. f. 32 b

Now when the holy Gospel came and was placed in the midst, they all stood and prayed. And afterwards the blessed Eugenia took it in her two hands and kissed it and

pressed it upon her eyes. And she worshipped the Lord and opened it. And when they saw what she had done there was great quiet amongst them. And when she had opened it, she found the place in which it is written that our Lord said to his disciples, Ye know that the chiefs of the nations are their lords, and their great men rule over them. It shall not be so among you, but whosoever among
f. 33 a you wishes to be the chief, let him be the servant and minister of every man. Now after this reading Eugenia said to them, Since ye have made known that this is your wish, it is incumbent upon us that we fulfil the commandments of the Christ. For it is required of a servant that he be obedient to his fellows in the fear of the Christ whilst he is cautious in his mind and in his estimation of himself; blameless and faultless let him draw near joyfully to God. When they had all assented to the words which the blessed Eugenia spoke to them, in order that she might not resist and vex them she accepted for herself only the title of Abbot. But they entreated her and besought her that she would accept all the rule of the monastery, as head and governor. She yielded to them also in this behaving amongst them with all humility and showing indeed the fruits of this humility. And the things which
f. 33 b the last ought to do to the first in the service of the saints, she in her eagerness and in her humility used to do, all the service pertaining to the fraternity; for she drew water from the well and cut wood and swept all the rooms of the convent, and fulfilled all the service of the brethren. And she made a little cell for herself by the side of the door of the monastery that she might be continually in it, that she might not be a burden on the brothers who were with her, and be better off in her dwelling than all those who were with her. For at the time of the service she would enter first and all the brethren would find her there. And there

was not in all that fraternity any one who excelled her in humility, and at all times she was assiduous with the brethren, warning and teaching them that they should not use any oaths at all, but that the truth should be spoken amongst them with quiet speech. For we learn from the commandments of God that we should conduct ourselves with all propriety and holiness and humility and patience. And let us have this eagerness continually, that God may in nothing be despised by us through the transgression of His commandments. For he hath denied his Lord, who teaches his companions that they should do things which f. 34 a his Lord hath not commanded to be done. Now whilst they were learning these commandments every day from her, the brethren who were with her were the more confirmed in their faith and in their love and in good works. For neither by day nor by night did she cease from prayer and from the reading of the Scriptures. Now whilst she was living such a life, there was given to her by means of the grace of God the gift of healing, so that she cast out demons from men by means of the sign of the cross of our Lord, and health was given from God by her hands to those who were sick and afflicted. But because our word is not sufficient to describe the excellency of each one of her first works, such as they were, we leave them and we come briefly to relate her chaste and holy deeds.

Now the wife of a certain senator who was very rich in goods and in much wealth, whose name was Melania, had been sick of a fever and of an ague for a long time. She heard about the blessed Eugenia, that our Lord wrought f. 34 b healing by her hand to those who were afflicted; and she sent for her. And the blessed Eugenia did not decline to go at once with those who came for her. And when she entered her presence and saw her, she immediately signed

the sign of the cross on the breast and betwixt the eyes of Melania and prayed. And immediately her fever fled from her with her ague, and she was quickly made whole from her sickness.

f. 35 a And immediately the blessed Eugenia returned swiftly to her monastery. But after these things that had happened Melania was sending continually to the blessed Eugenia and bringing her to her [self] not knowing that she was a woman. Now Eugenia went to her in the sincerity of her heart and in the uprightness of her soul. But Melania was not sending and fetching her with a sincere mind, nor yet as believing that by her prayers she had been healed of her sickness. But as she supposed that she was a man she spoke unseemly words to her, for she said, "Why dost thou trouble and vex thyself uselessly with fasting, and spoilest the appearance of thy youth? Does God perchance love sad people, and those whose faces are miserable; or is He pleased with those who make their bodies lean with hunger? Or is He glorified in those who flee from the marriage-bed? Nor does He magnify those who crucify themselves more than their companions. Does He command every man that he should accomplish the period of his life without joy and comfort? Let us then draw nigh and make use of the good things of this world which are given to us by God, that we may not be like ungrateful people and like people who are unworthy of His gifts that are beside us. Believe henceforth to thy advantage and thy profit in those things which are spoken to thee by me. For when thou shalt be with me in one love, thou shalt be heir of all that I possess. And good times of enjoyment and of gladness shall pass over thee. And thou shalt be lord of all my possessions. Also of myself who am speaking to thee, and am persuading thee. For I am adorned with beauty and with loveliness

f. 35 b

and with gladness, and I have endless riches. And I consider that this is not wickedness; and it is not sin before God, if thou wilt be my husband. And when thou shalt cast away from thee this mind in which thou hast been stedfast for many years thou shalt enjoy good things."

But when Melania had said these things and more than these in her madness and her magical art, the Blessed Eugenia rose up in much agitation, and withstood the words of perdition and of death with which Melania was clothed, and she wished to free the soul of the latter from corruption. And she tried to persuade her and said: The desires of this world are destroyers of the souls of men. And wherein a man thinks that he seizes for a little while the transitory desires of this world, he robs himself of the enjoyment which passes not away for all eternity. Therefore let us not seek bodily desires at all, because Satan our enemy endeavours by them to sink and destroy the souls of men. When these words were f. 36 a spoken passionately by Eugenia, Melania shut her ear that she might not receive what was spoken to her. For her thoughts were bound with strong fetters of shameful desires. As it is written, to a guilty soul wisdom entereth not.

But Eugenia endeavoured and made a struggle that she might turn her if possible from the death of perdition towards salvation. And when she found no means of doing this, she departed from her, grieving about the destruction of her soul. But the mad Melania made herself sick and sent intercessors and persuaders to the Blessed Eugenia, so that she might come and see her and pray over her and she might be healed. And she went into her presence with confidence, and sat down beside her in an inner apartment. And she took hold of Eugenia without shame and wished to embrace her secretly. And she

f. 36 b spoke to her unchaste and infamous words in her wickedness.

Then the Blessed Eugenia perceiving the treachery of Satan and the cunning of the mad woman his servant, stretched out her right hand and signed herself with the sign of the cross, and with weeping and with sobs said in a loud voice, Justly wert thou called Melania, for a heavy blackness and a putrid filth wells up within thee. Righteously art thou called Melania. For thou art the daughter of nameless sin and a guide to perdition to those who shall perish through thee, a daughter of everlasting Gehenna; a troubled spring of putridity, a fountain running with shame and overflowing, the enemy of God and the abode of the Evil one. For there is not even one good thing in thy heart, because thou art the dwelling-place of Satan. And thou art not worthy to have part or company with the servants of God.

f. 37 a Now when Melania had heard this contumely, she flamed into a great rage not enduring the shame that was hers. For she reflected that perhaps this rumour would come to the hearing of men, and she would become a reproach and a derision in the eyes of all her acquaintances. And she went at once to Alexandria, and publicly in the sight of all the people she approached the governor of the city, and made an accusation before him against the Blessed Eugenia and said: I denounce a certain young madman who has been saying of himself that he is a Christian. I sent for him and fetched him, that he might cure me; because I had been told about him that he could cure those who were pained and afflicted, and heal them of their sicknesses. And when I had commanded that he should enter my presence he immediately began to speak shameful and vile words and would have led me into disgrace. And why is it necessary for me to say

more? For at last he wished in his madness to assault me like a slave, and if a certain girl had not happened to be with me in my chamber, by whose help I escaped from his hands and he prevailed not against me, he would otherwise, as his lasciviousness inclined, have wrought his pleasure on me. f. 37 b

Now when the governor had heard this accusation, he was greatly troubled. And he sent a troop of soldiers and commanded that she and all who were with her should be bound in iron fetters, and they should come speedily and their cause should be heard before all the people; and afterwards they should be cast to the wild beasts. But when the day arrived on which it was decreed concerning them, that the examination of the Blessed Eugenia and of all those who were with her should take place, having put iron fetters on all their limbs and having bound them tight, they brought them in and made them stand up in the court in the sight of all the people. And when the crowd of people who had come together on their account saw them, not knowing the truth of what had happened, they lifted up their voice together and cried out against them, but those who were on the side of the mad Melania were shouting the more, and some of them were crying that they should be cast into the fire, and be put to death in it, and their lives should perish, others were crying out that they should be food for the wild beasts. f. 38 a

And others said that they should be punished with severe and bitter punishments, as was befitting their impudence. For with one consent the mind of all the people was against them, as against people who had done something worthy of death. Then the governor commanded that the clamour of the people should cease; and when they were quiet from what they were excited about, they brought in the Blessed Eugenia and set her in the court

f. 38 b before the governor openly in the sight of all the people. And he began to question her, saying: What confidence induced thee to approach the patrician lady Melania for the purpose of offering her this wicked outrage? Thou didst enter in the deceitful dress of the Christians, and as one skilful in the craft of healing, that thou mightest bring a woman of the aristocracy to the shame of wantonness. Did the Christ perhaps teach you to do things like these? And is this the profession of your religion, that ye should do deeds of corruption and uncleanness?

f. 39 a But the Blessed Eugenia returned an answer with much courage to the governor saying: I was praying that I might overcome all the temptations which should come on me into my mind and conquer them. And that I might reserve this accusation of calumny and oppression for the judgment that is to be. But in order that the purity of truth may not be abashed by those who out of an evil mind unjustly attack it; for purity which is guided by modesty cannot at all be hidden, for it will bring not merely the praise of men to those who love it, but it will be impelled to exist for the honour of God who gave it. For chastity and holiness and modesty are preserved completely by wise men, and the soul of the Christian perfects all her works faithfully in the love of God. I declare this my mind publicly in the midst of and in the sight of all men. For by nature I am a woman. And I was not able to fulfil the desire of my soul regarding the fear of God, unless I changed myself into this chaste and honourable and excellent guise. And being a woman by nature, in order that I might gain everlasting life, I became a man for a short time, being emulous and imitating my teacher Thecla: she who despised and rejected the desires of this world, and became worthy of the good things of heaven by means of her chastity and her life. Therefore

I praised, Oh governor, every man who longs for the good things that are with God, and him who because of the love of the Christ hungers for so great excellence, and for the weakness which imitates the strength of full grown men. And because of this I also by the impulse of the love of God and by the fear of His sovereignty took the dress of an adult man in private and in public, keeping my virginity spotless to the Christ my Lord.

f. 39 b

And when she had said these things, she rent the garment which she wore from the top as far as her girdle, and that which was hidden from the sight of men was instantly revealed, and the chaste breasts which were upon the bosom of a pure virgin were seen. And when she had done this, and convinced every one what she was, she at once swiftly covered and wrapped herself up with the rags which she had torn. And she continued and said to the governor: Thou art my own bodily father, and ye are my brothers Avita and Sergius. For I am thy daughter Eugenia, she who because of the love of Christ rejected this world and its desires with my two eunuchs Proteus and Hyacinthus who came with me to the covenant of the Christ, my Lord. And my Saviour Jesus the Christ has abundantly presented Himself to thee, that when I shall be to thee a teacher, the desire of the victory of the Christ, him in whom I believe and hope that he will keep me in purity until the end, may in the presence of every one come upon thee.

f. 40 a

Then the father recognized his daughter, and the brothers their sister. And they ran before all the people and embraced her, and kissed her weeping. This was also made known to her mother Claudia. And she ran in haste with her maid-servants to the theatre, and she also entered and wept before all the people, and embraced and kissed her weeping bitterly. And they brought costly

robes and clothed her against her will. And in order that she might be seen by all men they lifted her and placed her on a high place. And all the people when they saw her shouted with a loud voice saying, One is our Lord, Jesus the Christ, the true God of the Christians.

f. 40 b Now the Bishops, and the priests, and the deacons, and all the people of the Christians were sitting outside the theatre watching that when the saints should be put to death they might take their corpses, and bury them. They also went into the theatre praising and blessing God and saying, "Thy right hand, O Lord! hath done mighty things; Thy right hand, O Lord! hath broken thine enemies. Now that the Blessed one hath been exalted above all men it has happened by the providence of God that by her modesty and by her dignity all who behold her might be helped. And that the glory of such modesty should not be concealed, all men seeing it, fire fell from heaven and burnt up Melania and all her house, and all that belonged to her. And there was great joy among all the people, and the church that had been closed eight years before was opened. And every one believed in the Christ, and became a Christian. And the Eparch was baptized, and his sons Avitus and Sergius. And Claudia, the mother of the Blessed Eugenia, was baptized also, with all her hand-maidens; and people of the heathen without number were turned to God.

f. 41 a And the Christians recovered their privileges and were singing praises as of old with their former customs, and all Alexandria was like one church, and the presbyters only were governing and serving the church. For he who previously had been called of God as by the law and had been bishop, had died in the Lord. Then all the churches came together to Philip the Governor that he might be bishop over them. And when he became (bishop)

by the grace of God which had called him, the holy Church held him in great honour. But though he was deemed worthy of this excellent degree of the Episcopacy, he also governed the affairs of the city, because that until now he held the command of the province. For he who should remove him from the command of the province had not yet arrived from the Emperors.

And at length all the inhabitants of Egypt were f. 41 b converted by this means to the truth of the Christ from the religion of idols; and the churches in all the cities and villages which eight years before had been shut by the heathen the persecutors of the truth, were opened; and every day Christianity flourished and increased.

And whilst all these reformations were taking place by the grace of the Christ, in all the churches of that country, Satan, the persecutor of good things and teacher of hateful things, and secret conspirer of evil things, awakened some heathens amongst the chief men of the city, and incited them to make it known to the Emperors, the Rulers of that time, and these erring heathen did everything with envy against the church of God and against the holy bishop Philip. And there was sent against the blessed bishop Philip a man who should depose him from the command of the province, whose name was Perinus, for the Emperors had given him power, that if what they had heard against Philip from the chief men of Alexandria, were true, when he should reach him he should immediately slay him f. 42 a with the sword. Then Perinus arrived and entered the city with much pomp and pride. But he was not able to effect at once what had been commanded by the Emperors against Philip, because all the people of the city loved him greatly, and held him in great honour as a good shepherd and a diligent governor. Now when Perinus saw that he was not able to kill him publicly,

he sent with guile against him wicked and rascally men who were dressed in the honourable fashion of the Christians. And when they had entered his presence in the church, they found the Blessed one standing in fervent prayer before God. And when they approached him, that they might receive a blessing, they immediately struck him and killed him, as Zacharia was slain between the temple and the altar. He was in the office of a bishop one year and three months. And as he died in the confession and witnessing for the Christ, he went to his Lord in peace.

f. 42 b But the Blessed Eugenia took up the body of her martyr-father, and wrapped it up carefully, and placed it by the side of the hostel which had been made by her mother Claudia for the comfort of strangers and afflicted people, close to a place which was called Natira¹. And by the solicitude of her brothers Avitus and Sergius, a regal martyr-shrine was built upon it to the glory of the Christ, and for the help and edification of the souls of men. And when all these things were effectually finished, the blessed Eugenia with her mother Claudia and her brothers Avitus and Sergius went up from Alexandria to Rome, the grace of God accompanying them, through which they found favour before all the senate. And they were greatly welcomed by all men, so that one of them became proconsul in Carthage a city of Africa, and the other was appointed with honour over the country of Africa.

f. 43 a But Claudia and Eugenia her daughter by the commandment of God were occupied every day with good works and chaste deeds which are pleasing to God. And they were turning many souls from the fear of idols and were bringing them near to God. And they were praised

¹ Perhaps "Nitria."

by all the noble women of senatorial rank and by all the virgins amongst the chiefs, and they were all zealous to imitate their life in the fear of the Christ.

But a certain virgin named Basilia, near of kin to the Emperor Gallienus, who was very prudent and wise, came secretly to the blessed Eugenia, and heard from her the word of truth. And immediately she was rooted in love in the depth of her understanding, and she believed fully in the Christ, so that no man was able from that time to uproot from within her heart the plant of faith in God. But because Basilia could not continually be seeing Eugenia, Eugenia gave Proteus and Hyacinthus her f. 43 b two eunuchs as a present to Basilia the virgin: and from that time, by day and by night, she was constant in the praise of God and in prayers and in reading of the sacred books.

Then the bishop of the city, whose name was Soter, a pure and holy man, who was very eminent in the fear of God and in the training of the teaching of the sacred books of theology, came to Basilia, and baptized her in the holy font, for the pardon of trespasses and for the remission of sins, and from the sacred books of theology he confirmed the minds of all who were with her in the faith of the Christ, so that they all together were prepared to go forward and to become willing martyrs. All the time that Bishop Soter presided over the church, the Christians were in tranquility and peace, for not one vexation was aroused against them by the enemies. But Bishop Cyprian in the city of Carthage endured many sufferings and afflictions because of the faith of God. For f. 44 a Maximus the Pro-consul by command of the Emperors who ordered him by means of letters, slew the holy Bishop Cyprian. Then Bishop Soter when he heard these things hid himself, and lived alone, but he taught many of the Roman citizens, honourable men, secretly. Now on a

certain day Basilia came to the blessed Eugenia, and when she saw her she received her with great joy. And Eugenia answered and said to her, This day our Lord has made known to me clearly that from thy face which is like a rose much blood will be shed. Now this means that thou shalt have contended and conquered in the confession of the Christ, thou shalt receive from Him the crown of victory of thy martyrdom with joy.

f. 44 b Now when the blessed Basilia had heard these things from the holy Eugenia, she lifted up her hands to heaven and praised God with great joy. Now when they had prayed and finished their prayer, they sat down, and Basilia said to Eugenia, "To both of us as I see, our Lord and our Redeemer Jesus the Christ has revealed and shown us the glory of our crowns. For as thou hast seen regarding me, so also to me the Christ has already made known the time of thy departure. For I saw that thou didst receive two crowns from heaven, one because of the struggle for thy virginity which thou hast made, and hast kept it spotless to the Christ; and the other one because thou shalt struggle in the conflict, and shalt conquer the enemy, and thy blood will be shed because of the Christ. These things thou art about to receive."

f. 45 a Now when the blessed Eugenia had heard these things, she rejoiced and exulted greatly, and called all the virgins who had been drawn to the fear of God by her means and who longed to preserve their virginity pure to the Christ, and persuaded them that they should pray with her, and commit her in their prayer to God. And after they had finished their prayer, she began to talk with them, saying to them: Now the time of vintage has arrived in which the first-fruits are to be gathered, about which our Lord Jesus the Christ hath made known to me by means of the mysteries

which He hath revealed to us beforehand. And now, my beloved ones and my disciples, send ye me in the first place before you to our Lord. And be ye also watching and making ready that ye may go out to meet the Christ, your betrothed, whilst your lamps are shining. For the beauty of virginity appears first of all before God, for it is the likeness of the angels which are in heaven. And it is near to God the Almighty, and it is akin to the life that is about to be revealed, and the mother of modesty and the teacher of purity. And a mistress¹ without care, and the height of happiness, and zealous for chastity, and the illustrious crown of faith, the hope and succour and honour of those who love it; the glory of the soul, and eternal rest, the cause of good things and the guide to the kingdom of heaven. Let there be for you no other labour and urgency like this, that you may keep your virginity purely and holily to the Christ the Son of God your betrothed. For there are in this world incitements and wicked desires, which remain for a short time with their f. 45 b lovers, and afterwards beget weeping and sobbings in the Gehenna of fire. These in their beginnings appear exhilarating to men, but in the end they torture those who do them with bitter punishments and sore torments which are endless. For they do their deeds without care in this transitory world that they may be condemned completely in everlasting endless torture. And now, my daughters, honoured virgins, who bravely and believingly keep your virginity along with me, remain in the love of each other and in the love of God in which ye dwell and in which ye are abundantly confirmed. For it is time now that ye mourn and cry to God because of the former time which has passed away, when error had fast hold of you, that ye may be filled with everlasting joy, before

¹ Or "Martha."

f. 46 a the face of God Almighty. But I have committed you to the Holy Spirit of God, whilst I believe and it is certain to me that He will receive you in His kingdom spotless and blameless. Therefore do not seek for my bodily appearance but let each of the beautiful examples that I have shown you in my day be continually before your face. And remember my teaching, humble though I be, and love it every day.

When she had taught these things and things like them and had committed them (to God) she kissed them all with a holy kiss weeping. After she had saluted them, she said: Be ye sound and true in our Lord, my daughters and my sisters, for Basilia and Eugenia your sisters are departing from this world to our Lord. But at that time, one of the maidens of Basilia went to Pompeius her betrothed and said to him, Dost thou know that thy betrothed, the Lady Basilia, has been persuaded by Eugenia to decline to be thy wife? And when Pompeius heard these things from that girl, he was greatly troubled and angry at Eugenia, and was sore distressed because of Basilia his betrothed. And he went to her and wished to enter the chamber where Basilia and Proteus and Hyacinthus were performing their customary prayers and praises. He found the doors closed and he knocked at the door and wished to enter their presence. But the blessed Basilia sent to him (saying), If thou art come in order to see me, know that I have fully renounced thee. And I cannot do otherwise, because of my faith in our Lord Jesus the Christ. And when he had heard these things, he departed thence in great rage and vexation. And he sent to call the wives of the senators and some of the noble women of the city, and he persuaded them and sent them to her, that they should enter in and speak with her words of persuasion and advise her to become his wife.

f. 46 b

And when these noble women came to speak to her words of persuasion and reconciliation, so that she might become wife to her betrothed, the blessed Basilia replied [in] these words to the noble women, saying to them: There is a great difference between the ignorant and the wise people, for the ignorant do not care to receive good things, nor do they wish to decline the evil things, but wise men enquire about good things, and progress towards excellent things, and suddenly they completely renounce [them]. For if this appear to you to be good, that I should f. 47 a take for my betrothed a certain mortal and transient man, how much better will it appear to you, that I should take to myself the Bridegroom who dieth not, and remaineth for ever. I rejoice and exult that in my soul I have decided this, that I should be betrothed alone to the Bridegroom who dieth not; to Him who is our Lord Jesus the Christ; and I have committed my soul with my body to Him: and thus I am eager to keep them spotless to Him. For I see that everything in this world is transient and perishing, and its joy lasts but a short time. Why then have we not hope to get possessions over which death has no power, and which last for ever? For with which of mankind remain the blessings of this world and comfort him? those which flourish a little while, and quickly hastily wither. For this reason ye who have wisdom f. 47 b and understanding see with the good eye of your minds and consider what hath been spoken to you by me. Be not ye now walking in the broad path of the good things of this world, neither have ye any reliance on what is seen, to which the weakness and inexperience of men devotes itself. But [be ye] those who forsake human things and place their hope in God Almighty, He who sent His only One, our Lord Jesus the Christ, to us, that He might show us the way of truth in which we should

walk confidently, and that through Him we might know the true faith and the perfect love which we have, in whom we are eager for this true faith, and we have great solicitude on this account that we may keep it spotless and blameless, by the strength and the help which is given to us by the Holy Spirit. Let no man therefore advise us that I should be neglectful of Him whom I confess, who is our Lord Jesus the Christ, Son of the living God, He who was born of Mary the holy Virgin whilst she remained in her uncontaminated virginity. For our Lord was born from her by His own will, as a man; and was worshipped as a king by the shepherds and by the Magi. He was submissive as a disciple whilst He was a learned man and a teacher. He was tempted as a mortal, and He conquered death as an immortal. He was sold as a slave, and He came in glory as Lord and God. He was thought to be a prophet, whilst His Spirit spake by the prophets. And He was anointed as the Messiah, whilst He anointed kings and priests and prophets. He suffered and died as a man, and was raised and arose like God. But lest men should go on in the footsteps of the Jews, the crucifiers, whilst all His disciples were together gazing at Him, He was taken up from them to heaven and sitteth at the right hand of His Father. They are those who by their martyrdom have sealed the truth of this; for after His ascension to His Father, He gave light and eyesight to the blind, He offered health to the pained and the sick. They scared away demons from men by their commandment and by their seals; they cleansed the lepers; they raised the dead; that by means of all these things which were done by their hands we may know how much love and care God has for us. And He wishes for us that we should be heirs of the kingdom of heaven.

And when the blessed Basilia had spoken all these

glorious things to the noble women who were listening to her, then suddenly by the love of the Christ their minds waxed fervent in spirit and they did not wish henceforth to go to their homes; nor were they minded to return an answer from themselves to Pompeius. But when Pompeius had taken the evidence of all these women of senatorial rank he went before the Emperors, and cast himself on his face before them, saying, Help us, O ye Emperors victorious and merciful to us your own people of Rome, be prompt and put away from this city the new gods which Eugenia has brought from Egypt. For there are found gods who prohibit men from begetting children, and if men are hindered from begetting children f. 49 a how will there be a renewal to Rome? And how will the army of the Romans be increased and grow? by means of which conflicts are carried on, and by which the victorious right hand of your Divinity subdues in battle the hosts of the foreign enemies which oppose it. If therefore conjugal intercourse [be lawful] to us, let thy majesty command "take thy betrothed bride," and from to-day and henceforth we shall be at peace, and the Christians may do as they please.

And when Pompeius had said these things and more in his accusation, the Emperor Gallienus commanded [him] to take his betrothed Basilia, and that if she did not wish to be his wife, she should be slain with the sword. Then a decree went forth from the Emperor concerning Eugenia, that she should sacrifice to the gods, but that if she should contumaciously resist, and should not wish to sacrifice, she should be tormented with bitter punishments and with severe tortures, as her temerity deserved, and at the last she also should be condemned to death with the sword. Again a command went forth from the Emperor that if any man of the Christians should f. 49 b

introduce another religion and should not wish to sacrifice to the gods, he should be deprived of dear life by means of various tortures. But the blessed Basilia refused every day to become the wife of Pompeius her betrothed. For many days she was tormented by persuasive words of many people. On one day she was harassed by women of senatorial rank and on another day by women who were neighbours and relatives, who advised her to obey the command of the Emperor, and to become the wife of her betrothed.

And why is it necessary for us to say more? For by the wisdom and providence and grace of God which accompanied and assisted her, she overcame all these persuasions and blandishments. Because she was of the imperial family, and she could not be interrogated and judged publicly, the Emperor commanded that she should be beheaded with the sword in the interior of her house, and according to the commandment of the iniquitous Emperor her head was taken off with the sword.

f. 50a

But when the blessed Basilia had died in the confession of our Lord Jesus the Christ, a commandment went forth again concerning Proteus and Hyacinthus, that they also should sacrifice to the gods; but if they should resist the commandment and should not wish to sacrifice, they also should die by the sword. But when the blessed ones did not consent at all to sacrifice according to the commandment of the tyrant, severe tortures and bitter torments were applied to their bodies, [and] at last they were beheaded with the sword. And when these blessed ones had died blissfully in the confession of our Lord Jesus the Christ, the blessed Eugenia also was apprehended and brought before Anicetus, Eparch of the city. And he commanded that she should go immediately and sacrifice to the goddess Artemis.

But when the blessed Eugenia came to that place and went into the temple she turned to the east and lifted up her hands to heaven and prayed for a long time. Now when she had finished her prayer, the image of Artemis fell and was broken, and it was ground so fine that even its powder could not be perceived. But those who did not f. 50 b understand the power of God, thought it the craft of magic ; and he commanded that they should tie a great stone on the neck of the blessed Eugenia and that she should be thrown into the river Tiber. But when they carried her and threw her in, immediately her bonds were broken, and the stone which they had hung round her neck fell ; but the blessed Eugenia was walking and going on the top of the water. Now when all the Christians saw this great sign that took place, they were filled with joy and exultation, and they praised God with a loud voice, saying, Great is the God of truth, who hath helped Eugenia His handmaiden, and hath not left her to perish, as He was with Peter in the sea, and did not leave him to sink. But when she went and came on the water, and reached the banks of the river, and emerged and stood on the firm land, the servants of the tyrant seized her immediately and conveyed her to prison. But the Eparch commanded that the bath which is called f. 51 a of Severianus should be heated strongly until its colour became like the colour of iron which is heated in the fire ; and that she should be cast in there and perish and be consumed by the blast of the flame. And when the command of the tyrant was fulfilled, they brought the blessed one and threw her into that bath. But immediately when she entered into it, the flame of the fire was quenched before her, so that henceforth it could not be kindled through the great cold that was in it by the commandment of God.

But when the handmaid of the Christ had conquered also this device of the erring ones, he commanded that she

should go to the prison ; and there be cast into the dark cell, and that no bread and no water should be given to her. But when she entered into the house, that house was immediately filled with great light. And the blessed Eugenia was in that prison twenty days, whilst that light shone there every day. And an angel of the Lord appeared to her, strengthening her and saying, Hail to thee, O
 f. 51 b handmaid of God, Eugenia, for our Lord Jesus the Christ, He whom thou hast loved with all thy heart, and hast served with all thy soul, hath sent me¹ to thee, and saith, Be courageous and be strong, Eugenia, for to-day thou shalt ascend to heaven, gaining the victory over the enemy.

But on that day, which was the birth-day of the Christ, the Eparch commanded that one of the executioners should go, and there in the prison slay her with the sword. And when the blessed one had died² by means of the sword in the prison according to the command of the Eparch, the Christians heard (of it) and they came and took up the body of the holy Eugenia, and they carried it in triumph as something they had found, and laid it in a beautiful place which was not far from the city, on the road which is called the Latina.

Now her mother Claudia was sitting at the grave and weeping. And the blessed Eugenia appeared to her and said to her, Rejoice and exult, my mother, for our Lord Jesus the Christ has exalted me to the rest and joy of the saints ;
 f. 52 a and has placed my father Philip in the host of just and righteous fathers. And as for thee, on the coming first day of the week³ He will receive thee in peace. And command my brothers, Avita and Sergius, to keep the seal of the Christ which they have received, that by means of it they may be worthy to become partakers and heirs of the kingdom of heaven, with all the martyrs and confessors. But

¹ Cod. "us."

² Literally "was crowned."

³ Or "Sunday."

Claudia went up to her house, and informed her sons according as the blessed Eugenia had informed [her]. And on the first day of the week as they were consummating the glorious mysteries of the divinity, while she was standing in the church and praying, she committed her spirit to the Lord of all spirits, who is our Lord Jesus the Christ; and her sons took her up, and laid her beside their sister, whilst they also excelled in good works and were pleasing to God, so that they converted many of the heathen from the impure sacrifices of idols; and taught them to believe in our Saviour and Redeemer, in¹ our Lord Jesus the Christ. And they received with joyful delight those who went f. 52 b down to the baptismal font of holiness and were cleansed from their crimes and their sins, and gave them rest in their houses. But they did not cease to save every day the souls of men from the captivity of the dragon, the accursed calumniator, and they brought them near to the Christ their Lord. But they also were counted worthy to imitate the excellent deeds of their father, and of their sister; and to inherit the portion and the bliss of the saints together with them. For they pleased the Christ in their life; and they entered and mingled with the glorious hosts of the just and the righteous. May we also be worthy to be heirs with them of the kingdom of heaven, by the grace and tender mercy of our Lord Jesus the Christ! with whom also to the Father be glory and honour and praise and exaltation with the Holy Spirit now and in all time for ever and ever. Amen.

Here endeth the testimony of the blessed Eugenia, and of all the holy martyrs who were martyred with her: Glory to the Hidden One who was made manifest in our body; and we have seen Him who is invisible, visible in our body².

¹ Literally "on."

² Or "in our visible body."

f. 53 a THE story of the excellent life of Pelagia the harlot,
who was of the city of Antioch in Syria.

MARY.

f. 70 a AGAIN the story of the Blessed Mary, who was called
Marinus.

Glory and praise and adoration to God the Lover of men. He whose door is opened at all times to the repentant; and to him who does not enter the hindrance is in himself. For God doth not reject men, as Peter also, the chief of the Apostles, saith: Of a truth I have perceived that God is no respecter of persons, but in all nations he who feareth Him and worketh righteousness, is accepted of Him. And Ezekiel the prophet: God saith: I desire not the death of the wicked, saith the Lord of lords, but that he should turn from his wicked way and live. And the chosen Apostle Paul makes known concerning our Lord, that He wishes every man to repent, saying in the Epistle to Timothy, I entreat thee, therefore, that before all things thou shouldest offer prayer and supplication and thanksgiving to God on behalf of all men, on behalf of kings and great men that we may lead a peaceable and quiet life in all godliness and purity. For this is good and acceptable before God our Saviour, He who will have all men to be saved, and turn to the knowledge of the truth. For there is one Mediator between God and man, our Lord Jesus the Christ, He who gave Himself a ransom on behalf of all

f. 70 b

men. For the door of the house of God is open, as we have said; and every one who will worketh in the vineyard of righteousness; not only men but also women, must, [in spite of] the weakness which attaches to them, enter into the kingdom. Women have been celebrated in all generations, and they have even surpassed men. A few in number will be mentioned by us in this treatise.

Miriam the sister of Moses was called a prophetess. She led Israel of old, and by her hands God wrought redemption for Israel. And again by the hand of Judith He delivered them. And Hanna was called the prophetess because of the many years that she sat in the temple of the Lord in holiness until she became worthy to carry the Lord on her arm. By holiness man comes near to God, as the Apostle says, Follow after holiness, without which no man shall see God. By this many women have prospered. One of them was the blessed Mary, who is the subject of the story which we commence. And behold, we begin to narrate the story of her excellent life and her power of endurance, this wonderful blessed one, worthy of praise. f. 71 a

There was a certain man in Bithynia, and he had a wife who bore him one only daughter; and he called her name Mary. Now after the departure of her mother from this world, her father reared her with sedulous teaching, and in honourable life. But when she arrived at full stature, he said to her, My daughter, behold everything that I have is given into thy hands. For I am going away to care about my soul. But when the girl heard this from her father, she answered and said to him, Father, thou art seeking to save thy soul; but to destroy my soul. Dost thou not know that it was said by our Lord, "I lay down my life for my sheep"? And again, He said that He who "redeems the soul is as He who created it." But when her father had heard these things from her, his love was

f. 71 b aroused by her words, the more when he saw her thus weeping and mourning. He spake thus to her, My daughter, what is there that I can do to thee? Thou art a woman. I am thinking of entering a monastery that I may be removed from the snares of this world, and thou, how canst thou be with us? for the devil will contend with thee more readily, and with the servants of God. But when the girl heard [this], she returned him an answer, and said, No, sir, I shall not enter the monastery thus, as thou hast said, but I will shave the hair from my head and I will clothe myself in the dress of a man, and then I will enter the monastery with thee. Now when he was inclined to be persuaded by the words of his daughter, he distributed and gave everything he possessed to the poor, and he shaved off the hair from the head of his daughter and clothed her, as she had said, in the dress of a man, and changed her name, and called her Marinus¹. Now when all these things were effectually accomplished, he was continually warning her, [and] saying to her: Look, my daughter, how thou keepest thyself. Like straw in the midst of fire, thus art thou ready to conduct thyself in the midst of the brethren, and the rather that no woman has ever entered the monastery. Keep thyself therefore spotless to the Christ, that we may finish our confession to Him. When he had said these things to her, he led her and entered into the convent. Day by day, as it may be said, this wonderful girl gained the admiration of all, whilst she was perfect in all virtues, that is to say, in obedience, humility, and great devotion, with the others. She spent a little while in the monastery.

f. 72 a The brethren imagined that she was a eunuch because she had no beard, and also because of the softness of her voice; but others thought that she had hurt herself by too great toils in devotion.

¹ Cod. "Marina."

Now it happened that her father departed from the world, and she increased the more her deeds, and her obedience and her piety; so that she even received gifts of grace from God, against demons and against various sufferings. And when she placed her hand on the sick, she obtained without delay healing for them by the help of God. Now there were in that convent brethren, holy men, forty in number. And every month four of the brethren were sent on account of the business of the monastery, because there were other monasteries as well as their own, so that they were continually going out visiting and providing [for it]. Now it happened that there was a certain inn about the middle of the road on which they usually travelled, where those who were sent on the business of the convent entered and lodged. And it was not easy to travel over all the road in a single day. But the innkeeper took them in with great solicitude, serving them well, and gave them a place of refuge apart in the garden. Now on a certain day the Abbot called Marinus¹ and said to him: My brother, I am convinced of the sincerity of thy life, and I know that thou art perfect in it all; namely, in humility and in the sedulous- f. 72 b
ness of thine obedience. Turn therefore and go forth on the visiting of the monastery, for even the brethren are perplexed that thou art never away on its business. When thou shalt do this, and shalt be obedient, and go out, thou shalt receive a yet greater reward from God. And when the humble one heard these things from the Abbot, he immediately fell at his feet, saying to him: Pray for me, father, and I will go altogether as thou hast commanded me. Now when the event occurred, and Marinus¹ went forth with three brethren, for the visiting of the monastery, they lodged in the above-mentioned inn.

¹ Cod. "Marina."

f. 73a And while they were there it happened that a certain soldier seduced the daughter of the innkeeper, so that she became pregnant by him. And the soldier who did this vile deed, said to the daughter of the innkeeper, being instigated by the devil: If this should become known to thy father, say to him: "That young monk slept with me." But day by day she grew larger, so that her father became aware that a vile thing had happened to his child. And when he knew it, he demanded it from her hands, and said: How hath this evil happened to thee? Then she threw the blame on Marinus¹, saying: The monk whom ye praise for being holy did this to me, and by him I am with child. Then her father went to the monastery, and bursting in, he said: Where is the deceitful Christian about whom ye say that he is holy? But when one of the superintendents received him, according to their custom, with a greeting, saying to him: Thou hast done well in coming, brother. What is the matter with thee, and why art thou so flurried? Tell us what has happened to thee, he called out the more, saying, The hour was an evil one in which I made your acquaintance. But when these things were made known to the Abbot, he inquired and was eager to calm the tumult in the heart of the innkeeper, and to learn exactly what the kind of accusation was. But he raised his voice all the more, saying, May I never again see a monk on the earth! and many things like these, he said. And when the Abbot had interrogated him again, to learn from him what was the reason of the commotion in the business, he said to him, Tell me, brother, what is the reason of thine accusation? so that I also may apologize to thee. Then that innkeeper answered and said: What thou dost request me I shall tell

¹ Cod. "Marina."

thee. I had one only daughter, with whom I expected my old age to repose, and behold, see what Marinus¹ has done to me, he of whom ye say that he is blessed. He seduced her and behold! she is with child. But when the Abbot had heard these things from him, he was astonished, and said to him, What can I do to thee, my brother, since he is not here, he is away visiting, but nevertheless he is disgraced, so that at his arrival there is nothing for me to do, but to chase him from the monastery. f. 73b

Now when Marinus¹ came to the monastery with the three brethren who were with him, the Abbot said to him: Tell me, my brother, are these thy manners? is this thy piety? is this thy humility? Behold, thou hast disgraced my monastery. This innkeeper came and spoke thus against thee. When ye did lodge in his inn, thou didst seduce his daughter, and, lo! her father has made us a spectacle to the world. Tell me, is this the way in which thou didst confess the Christ? is this thy profession? hast thou shown this way of life to thy brethren? is this virtue?

Now when Marinus heard these things, he threw himself on his face on the ground, crying out with bitter weeping, and with choking tears, and he said to the Abbot, Forgive me, father, for the sake of our Lord, because I have transgressed as a human being. But the Abbot, being angry with him, turned him out of the monastery, saying: Enter not our monastery again. Then he went out of the monastery and sat down outside, enduring the cold and the heat. And those who were going in and out of the monastery inquired of him, saying: For what cause dost thou sit outside the door of the monastery? and he answered, Because of my sin, for I have committed fornication, and I am driven away from the monastery. But when the time was fulfilled, and the day arrived that the daughter of the

¹ Cod. "Marina."

innkeeper should give birth, she bare a male child. And the father of the girl took it up and brought it to the monastery; and when he found Marinus¹ sitting outside the door of the monastery, he threw down the baby before him, saying: Take thy son, whom thou hast wickedly begotten; and he left it with him, and went away. Then Marinus¹ took up the baby and lamented, saying: O Lord my God! if I am requited according to my sins, for what reason should this poor baby die here with me? And Marinus¹, being disturbed in this way, began to bring milk from the shepherds to the baby, that he might rear the boy as its father. But it was not enough for Marinus¹ that he had borne this accusation, but the boy stained his clothes with much weeping. And the blessed Marinus¹ endured this pain and this grief for three years. Now at the end of three years the brethren took pity on Marinus¹, and said to the Abbot, All this indignity has been enough for him, for he confesses his sin before all men. And, moreover, after sitting there for three years, he offers repentance to God, as one who hath been led astray by the devil. And when the Abbot was not persuaded to receive him, all the brethren spake, saying: Unless thou wilt receive him, we also will go forth from the monastery. For we cannot look at him any longer, lying destitute at the door of the monastery, and not take pity on him. We suffer from his distress, and if we did not, how could we implore God about our sins? For we see that, behold, during three years he has been outside the door of the monastery, and he is afflicted and in great want. But when the Abbot heard these things he said to them: Henceforth because of your love I will receive him. And the Abbot called Marinus¹ and said unto him, Thou art not worthy that thou shouldst ever enter this monastery because thou hast spoiled the rule of the

¹ Cod, "Marina,"

monastery by the sin which thou hast committed. But, nevertheless, on account of the love of the brethren, I will receive thee. Thou shalt be the last of them all by the rule of the monastery. But Marinus¹ threw himself on the ground and said: Even that, my lord, will be a great thing for me, that thou hast deemed me worthy to enter within the door of the monastery. Whereas I transgressed and committed fornication, so that, at least thus while I serve the holy fathers, I may become worthy by means of their prayers of a little forgiveness for what I have done amiss. And after these things the Abbot set him to the ignominious tasks of the monastery. And he fulfilled them with great assiduity. But he called to the boy and he followed him and he wept and cried, Father, father; with the rest of the things that children have to ask for their food. But the alms² which Marinus¹ acquired were not sufficient to feed the boy; he was in great distress because of his nourishment. And when the boy before him attained to full stature, he conducted himself in the monastery with the assiduity of a high order of excellence. For no man remains in the initial childhood (of mind) in which he is born. But as he is taught he grows up, and this boy became worthy of the monastic garb. But after a little while, on a certain day the Abbot asked the brethren, saying, Where is Marinus¹, for lo! I have not seen him for three days at the offering? for he was always found there before every one else at the service. Go, therefore, into his cell, and see if perchance he is in some sickness. And when the brethren entered they found him dead. And they told it to the Abbot, saying: Poor Marinus¹ is asleep. Then he said: How is that? How did his poor soul depart? What excuse did he make before God? And when the Abbot had said these things, he commanded that they

f. 75 a

¹ Cod. "Marina."² Literally "consolations."

f. 75 b should dress him. But when the brethren went to dress him, according to the commandment of the Abbot, they found that he was a woman. And when they saw her, their limbs became weak, and the light of their eyes was troubled. And immediately when they had rested a little, they began crying, Kyrie eleison. But the Abbot, when he heard the voice of the cry, inquired in order that he might learn what was the reason of their cry. And they said to him, Brother Marinus¹ is a woman. And when he came and saw her, he was seized with great amazement also, at what endurance she had possessed; and he fell on his face on the ground, and cried with choking tears, saying, Forgive me: I have sinned against God and against thee. I will die here before thy holy feet, until I receive forgiveness for my sins which I committed against thee. And he said other things like these, and more than these, lying on his face at the feet of the saint, with sobs and with weeping for three days. But at the end of three days, a voice came to him, saying: If thou hadst done these things intentionally to me this sin would not have been forgiven thee. But, nevertheless, the sin is forgiven thee, because thou didst commit it unwittingly. Then when the Abbot rose from before the feet of the saint, he sent for the innkeeper and they brought him. And when he came the Abbot said to him: Behold, poor Marinus¹ is dead. But when the innkeeper heard it, he answered and said: God forgive him! for he disgraced my house. Then the Abbot said to him: May God forgive thee, because thou hast troubled me also and my monastery. Do not remain henceforward in sin, but repent. For thou hast sinned before God, and hast also made me to sin. Thou didst incite me with thy words, and I sinned by thy fault. For although Marina's know-

¹ Cod. "Marina."

ledge and her dress were those of a man, by nature she f. 76 a
was a woman. But when the innkeeper heard that she
was a woman, he was amazed and was seized with astonish-
ment at these things which were said, and he still remained
incredulous. Then the Abbot led him by the hand and
showed him his unbelief, what he had said to him. Then
the innkeeper also began with many tears to confess his
sin, which he had committed unwittingly. And whilst this
commotion was going on they dressed her sacred body, and
laid her in an honourable place with a beautiful service, and
with much glory inside of the monastery, and they praised
God who had endowed her with such endurance. But at
the conclusion of all these things came the daughter of the
innkeeper, worried by a demon; and she confessed all the
truth, saying, It was a soldier who committed this im-
purity with me and made me pregnant, and advised me to
wrong the handmaid of God, and the monastery. And
whilst that girl said these things she was cured without
delay by the grave of the holy Mary. And they all
praised our Lord for the occurrence and for the sign
that had happened, He who hath given such endurance to
those who love Him, that she persevered thus until death
and never revealed herself to any one as a woman. May
we also, my beloved ones, emulate in perseverance and in
endurance the manly woman so that our Lord may give f. 76 b
us grace and mercy with her and the portion of the
saints in the fearful day of judgment, by our Lord Jesus
the Christ, to whom with His Father and His living and
Holy Spirit be glory and honour and adoration for ever
and ever.

Here endeth the story of the blessed Mary: Marinus.

EUPHROSYNE.

AGAIN, the story of Euphrosyne of Alexandria.

f. 77 a Now there was once upon a time in the great city of Alexandria a certain honourable man whose name was Paphnutius, and he was assiduous in fulfilling the commandments of God. And he took a wife who was modest and worthy of his choice, and she was of a well-known and honourable family, and she was barren and she did not bear [a child]; and her husband was in much concern and in sore vexation, because he had no son to whom he might leave his wealth, after his departure from the world, to dispose of his wealth properly to the needy. But when his wife saw her husband was vexed, she rested neither by night nor by day, being continually in the churches imploring with fasting and with prayer that God would grant her a child. She gave great wealth to the poor and to the sick, and distributed it to holy dwellings and to monasteries. And in that city her husband also, when he passed by the churches and the monasteries, groaned and desired that he might meet with a monastery and might find a man who was worthy before God who was likely by means of his prayer to persuade God to grant him the desire of his heart. And at last he went to a certain monastery in which there was a famous Abbot. A certain great God-fearing monk was in it. And when he entered that monastery he gave him a benediction and he sat in an expansive and protracted conversation with the Abbot and with the brethren who were sitting with him. Then after a little while he revealed his secret to the Abbot, and he was

inclined to his request that they should persuade God on his behalf, to grant them fruit of their loins. And God took pity on the request of the two and granted them one daughter.

Now when Paphnutius saw the good government and modest life of the Abbot, he did not go away from that convent. On this account also he brought his wife many times there to be blessed by the Abbot and by the brethren who were with him. When the girl was weaned and was about six years old they baptized her and called her name Euphrosyne. But her parents rejoiced greatly that she was beloved by God and was beautiful of countenance and was very lovely in her aspect.

Now when she was thirteen years old her mother departed from the world, and her father continued to educate and teach her in the Scriptures and the wisdom of God. f. 77 b But the girl was worthy to be on the right side by nature and as the fruit of prayer. And she loved instruction to such a degree that her father admired her because of it. And her name was spread abroad in all the city because of her wisdom and love of learning. But yet more because of the great development of her stature, and the splendid beauty of her countenance. And many great and powerful men were attracted to love her, to betroth her as a bride for their sons, and many came to her father in order to get an advantage over each other in betrothing her to their sons. But he said to them, Let the will of God be done. Now one of the great men who was more excellent than them all in power, and in might, called her father and spoke with him about the matter; and [her father] was persuaded and betrothed her to his son, and he gave her a betrothal present. But a short time afterwards, when she was about eighteen years of age, her father led her and conducted her to that monastery,

and carried with her all good things to do honour to the Abbot and to the brethren who were with him. And whilst he was talking with them he said to the Abbot: Behold, I have brought to you the fruit of your prayers about which you prayed. If God wills, I wish to give her to a husband. And the Abbot commanded that they should lodge him in the hospice for strangers of the convent, whilst he talked with the girl and blessed her and prayed for her. And he talked of many things with her about purity and virginity and the fear of God. And she progressed very greatly in her learning. When she had been in the convent three days she listened to the singing of their daily service, and she saw the beautiful assiduity of their conduct and she wondered at their virtues, saying, Blessed are these elect ones because that although they are in the world they have the likeness of angels; and after their departure from this world they are worthy of eternal life. And she began to repent in her heart, because of the fear of God.

f. 78 a

But after three days Paphnutius said to the Abbot: Command, O spiritual father, concerning thy handmaiden that she may come to thee, and grant her the prayer of thy mouth. For it is our desire to go to the city. But when she came into the Abbot's presence, Euphrosyne threw herself down before his feet, saying to him, I beseech thee, father, pray for me that God may redeem my soul. And the Abbot raised his hands and said: God who knowest everything when it has not yet been, do Thou lead this Thy handmaid to grace, that she may please Thee and may be worthy to find a portion and an inheritance with those who please Thee. And they took leave of the Abbot and went away to their city. But her father, when he saw a hermit in the city, received him and brought him into his house, and persuaded him

f. 78 b

to pray for him and his daughter. But a certain day came when there was to be the commemoration of the monastery. And the Abbot sent a certain brother to bring Paphnutius to the commemoration and the vigil of the monastery. And when this brother went to his house and asked about him the young men said that he had gone out. But when Euphrosyne learnt about the arrival of that recluse she called him and recognized him, saying to him, "About how many brethren are there in that monastery?" And he said to her, "Three hundred and fifty-two." And she said to him, "Whosoever therefore wishes to go and dwell there, do they receive him, O father? And do you all therefore sing in one church? And do you keep one fast?" The recluse said to her, "The music is sung by all of us in a congregation, but each [keeps] the fast as he wishes and can endure."

Then when she had inquired about all the affairs of the monastery she said to the recluse, "I could have wished that I were able to go out from this vain world, but I fear that my father wishes to give me to husbands because of the vain wealth of this world." The recluse said to her, "Nay, my daughter, let not a man dishonour thy body, and do not surrender such beauty to shameful passion, but be thou altogether in thy purity a bride to the Christ, who is able to give thee instead of these transitory f. 79 a. things the kingdom of heaven. Therefore shave thy head in secret and go to the monastery and thou shalt be saved." Now when she had heard these words she said to the hermit, "And who will shave me? for I do not wish to be shaved by laymen, for they do not keep secrets." The hermit said to her, "Behold I am about to take thy father to the monastery, and he will be there three or four days. Thou therefore send and call one of the recluses and thus as thou desirest he will arrange for thy comfort." But

f. 79 b whilst Euphrosyne and the hermit were talking her father also arrived. And when Paphnutius saw the hermit, he recognized him and asked him, "What is the reason of the work of God's love in thee towards us?" The recluse said to him, "It is the vigil and commemoration of the monastery, and our father the Abbot sent us that thou shouldest come and enjoy his prayers with us." And when Paphnutius, the father of Euphrosyne, had heard it he rejoiced greatly. And he carried with him what was necessary for many days, and put it into a ship whilst he went to the monastery. And when Paphnutius arrived at that monastery he was blessed by the Abbot. And while Paphnutius was in the monastery Euphrosyne sent one of her faithful servants to the church where the recluses were assembled, the one which was called of Theodosius, and said to that young man, "Look for the first hermit who meets thee in the church, take him and bring him to this place." And when the young man had gone as he was bidden, as if it were by the doing of God a very old man met him who was from Scete. Now when the boy who was sent by Euphrosyne saw the old man, he took him and brought him to her. And when the girl saw him she said to him, "Pray for me, father." And when he had prayed for her he sat down. But she said to the old man, "Father, I have a father and he is a servant of God, and he has great riches, and he had a wife and from her he begat me; and he wishes because of his riches to marry me in this sinful world. And I do not at all wish to be contaminated by the pollution of this world, and on the other hand I fear to rebel against my own father: and what I shall do I know not. For all this night I have been awake on account of this; whilst I implored of God that He would make known to me what is profitable for my poor soul. And after the light had dawned it was shown to

me that I should send to the church, and should fetch the first hermit who met me. And behold, as if by the guidance of God, thou hast been sent to us, and now I would persuade thee, father, teach me what will help me."

But when the old man had heard these words from her he began to talk with her, saying, "And what dost thou wish my daughter? When our Lord saith that whosoever f. 80 a hateth not his father and his mother and his brethren and his sisters, and even his own life, he cannot be my disciple. But what business have I to say more than this to thee? If therefore thou art able to endure the temptations of the adversaries, leave everything and flee; for to the wealth of thy parents many heirs will be found. Lo! there are churches, and there are asylums for the poor, and there are prisons, and there are hospices, and there are monasteries, and there are orphans, and there are widows, and there are lepers, and there are sick people, and there are prisoners; let thy father leave them to whatsoever place it may please him. But only do not thou lose thy soul."

Euphrosyne said to him: "I hope in God by your prayers, that I am eager to save my soul." The old man said to her, "My daughter, if thou wilt do this, do it quickly, without delay, lest thou be prevented and prohibited through negligence from this beautiful purpose of thy heart." The girl said to the old man, "I brought thee here, my lord, for this purpose, that thou mightest accomplish the desire of my soul." And forthwith the old man rose up, engaged in prayer, shaved her, dressed her in a robe and prayed for her, saying, "May God who hath redeemed all the saints keep thee from evil." And when the old man had said these things he departed from her. Then Euphrosyne considered and said, "If it be that I am to go to a convent of women

f. 80 b my father will never cease to seek till he has found me, and he will snatch me away by force from the convent on account of my betrothed. But I will put myself into a domicile of men, in a place where no one will suspect me." And she took off women's clothes and wrapped herself in the garb of a man. And when it was evening she went forth from her house, taking with her five hundred dinars.

And in the morning her father arrived and came to his city, and as if it were by the direction of God he went at once to the church. And Euphrosyne his daughter went to the very monastery which her father loved. And she talked with the porter and said to him, "Brother, if it please thee, go and say to the Abbot that a certain eunuch from the palace is at the door outside and desires to speak to thee." And when the porter had entered and related her business to the Abbot, he commanded him to enter. And when he had entered, he threw himself down and did penance. And after a prayer had been offered they sat down. The Abbot said to her: "Why has the love of God that is in thee made thee trouble thyself about us?" She replied to him, "Father, I am from the palace, and I had a love for the garb of a recluse: and I knew our city does not know very well that a monastic community dwells in it. And I heard about thy Holiness and about this monastery, and I am come to be with you if it please you to accept me. I have great wealth, and if we are seated on our seats in the quiet of this dwelling I will bring it to the door." The Abbot said to him: "Thou hast done well in coming, my son: behold the monastery is before thee, if it seem good in thine eyes, abide with us." And again the Abbot said to him: "My son, what is thy name?" "Esmeraldus," he replied. The Abbot said, "Since thou art so young, and thou canst not dwell alone, it is expedient

f. 81 a

for thee to have an older man with thee, that he may teach thee the rule of monasticism." "I will do as thou desirest," said the blessed one. And Esmeraldus brought out the five hundred dinars and gave them into the hands of the Abbot, saying, "Take these, father, and do as thou wilt with them, and if I know that I can live quietly here, I will bring also the remainder."

Then the Abbot called a certain brother whose name was Agapius, a sensible man, and delivered over Esmeraldus to him, saying, "Let this man be henceforth thy son and thy disciple." And he bent the knee and prayed, and Agapius took him away to his cell because his face was covered with beauty like an emerald. And when he came into the refectory Satan made many to stumble at his beauty, so that they complained against the Abbot, that he had received such a fair and beautiful face into the monastery, and when the Abbot learnt it he called for Esmeraldus and said to him, "The fair beauty of thy face has occasioned many falls to those who are not well-established. I therefore desire thee to dwell in a separate cell at some distance from [the monastery] and thou mayest f. 81 b be quiet and sing hymns there and eat; and do not let thyself be seen by the brethren." And he ordered Agapius to prepare a separate cell so that Esmeraldus might dwell in it.

Then Agapius did all that he was commanded to do by the Abbot, and he conducted Esmeraldus and led him into a cell. And whilst he was occupying this cell he was very zealous and constant in fasting, vigil, and prayer, and in sleeping on the ground, and in the reading of the sacred Scriptures; and was praising God by night and by day, so that Agapius saw the assiduity of Esmeraldus and the great excess of his humility, and was amazed. He related to the brethren all about his great zeal, and by this they made progress and were instructed.

But the father of Euphrosyne arrived at dinner-time and went into his house. And when he did not find his daughter he asked his servants, "Where is Euphrosyne, my daughter?" And they said to him, "We saw her last evening, but since the morning we have not seen her." Then her father thought that perhaps her betrothed had come and taken her away; and he sent to inquire about this matter. But when the father of her betrothed and his son heard this they were greatly disquieted, and they arose and came in haste to the house of Paphnutius, and found that he had flung himself on the earth and was in tears. And he said, "Perhaps some man has deceived her and taken her away and fled with her." He sent horsemen instantly through all Egypt and to the provinces, and he sent ships and skiffs on the sea in quest of her, and the nunneries and the churches and the caves and the deserts were searched; and they inquired about her of their friends and neighbours, and they searched for her over all the city. But no searcher found her.

f. 82 a

Now when they had sought for her in every place and had not found her, they wailed and wept for her as for one dead. The father-in-law wept for his daughter-in-law, the father wailed for his daughter, saying, "Woe is me, my fondly loved daughter! Woe is me for the light of my eyes! Woe is me for the consolation and solace of my soul! Who is he that hath robbed me of my treasure? Who is he that hath snatched away my nestling? Who is he that hath scattered my wealth? Who is he that hath carried away the beauty and ornament of my house? Who is he that hath entered and robbed me of my own hope? Which wolf has snatched away my sheep? What place hides the beauty that is like the sun? What abyss holds captive from me that royal seal? For she was to be the raiser up of my race. She was the staff of my old age.

She was my rest in labours. She was the repose of my troubles. She it was who lightened my miseries. O earth ! cover not the blood of my darling till I learn who has turned my joy into sorrow."

Now when Paphnutius' friends and neighbours heard how he wept for his daughter, and wailed for her in such words, they also wailed and wept for her with a loud voice, until the whole city was stirred by the noise of their mourning and wept for the sudden loss of the young girl.

Now when Paphnutius had come to acquiesce in the inexorable nature of his sorrow, he went to the monastery, f. 82 b and threw himself at the feet of the Abbot, saying to him, "I beg of thee, my father, do not neglect prayer to God until they find the effects of thy prayers. Thy handmaiden, my daughter, has been abducted." And when the Abbot heard this he was greatly troubled, and he commanded them to beat the wooden gongs, so that the brethren might be assembled. And when they had come together, he said to them, "Brethren, make [a confession of] sins, and appoint a sabbath, and fast every two days, and strive with God, and beg Him to reveal and disclose to us where is the daughter of Paphnutius." But when they had fasted all the sabbath, God did not reveal the matter to any one of them, because her own prayers overcame the prayers and vigils of all the brethren. For she had striven with God, and had persuaded Him not to disclose anything concerning her in her lifetime. For all the brethren were sorrowing because God had not revealed this matter to them. But the Abbot encouraged Paphnutius, saying, "Do not afflict thyself, nor grieve, but thank God, and whatever He wills He will make known to thee concerning her, for thou knowest that she has not devoted herself to any evil, but to good ; and for this reason God

does not wish to make known what concerns her to any of us. If she had been about any evil, God would not have been neglectful of thy labours, and of those of the holy men who are amongst us." And when Paphnutius heard this he was a little quieter in his affliction and went away to his city praying that God would make him worthy of the good and beautiful home¹. Then after a little while he again went to that monastery and paid his respects to the brethren and returned to his city. On one of the days when he went to the monastery the Abbot said to him, "I want you to talk with a certain good brother from the palace of the Emperor Theodosius." Paphnutius replied, "Father, I am content," and the Abbot sent and called Agapius his chief [monk] and said to him, "Take my lord Paphnutius and lead him to brother Esmeraldus, so that he may profit by him. And he took him and conducted him thither." But when Euphrosyne saw her father she was all bathed in her tears. But her father imagined that penitence was the reason of her tears. He did not recognize her in the very least, for her beauty was withered up by her much fasting, and her vigils, and by her sleeping on the ground, for she had covered up her face in a rug, so that her father might not recognize her by some tokens. When they had engaged in prayer he sat down and she began to talk to him about mercy and righteousness and love and chastity, and about the freedom of souls, and while Esmeraldus was speaking the heart of Paphnutius was moved, and he was full of tears. And he was impelled by his love to embrace her. But he was ashamed of it, and restrained himself. So while they were speaking to each other about things profitable to the soul, Paphnutius went away from Esmeraldus, and going to the Abbot, said to him, "Glory be to God, O father, for how much have

f. 83 a

f. 83 b

¹ Or "conduct."

I profited by this man. God [only] knows how my soul has been captivated by his love, as if he had been Euphrosyne my daughter." And he took leave of the brethren and returned to his city.

Now when Esmeraldus had been in the monastery for thirty-eight years, he fell ill of the sore sickness which was the cause of [his] death. And during his sickness Paphnutius also arrived and came to that monastery. And after he had talked as usual with the Abbot, he said to him, "My lord, I wish to see Esmeraldus, whom my soul loves fondly." And the Abbot sent and called for Agapius and said to him, "Take my lord Paphnutius and conduct him to our brother Esmeraldus, for it seems to me that he will not again see him in life." And when Paphnutius went he fell on the rug on which Esmeraldus was lying and kissed his feet, saying, "Pray for me, brother, that God may give me consolation concerning my daughter, for my soul is not yet healed of its grief (about her)." Esmeraldus said to him, "Do not grieve, and do not weep, for whilst thou art here God will disclose and make known to thee [something] concerning thy daughter. But I advise thee to stay here for f. 84 a three days, and not to go far away from me." He said to him, "Thou hast commanded and I will certainly do it. I will not go away, I will not leave thee for these three days."

Now when the third day arrived, and he knew therefore that he was departing to his Lord, she said to Paphnutius, "My father, since God has guided me according to His will, and has fulfilled the desire of my soul, I wish that from to-day thou mayest be quit of grief in the matter of Euphrosyne thy daughter. For I am that poor and miserable one, and behold! thou hast seen me, and thou art at rest, and thy wish is fulfilled. But for the sake of our Lord let no one know this. Moreover, do not allow any one else to shroud my body, but thou only, do thou

shroud me. And because I confessed to the Abbot, my father, when I came here and took upon myself this gentle yoke, that I possess great wealth, and that being permitted to sojourn here, I should leave it to those in this monastery, leave it to them, father. And thou also, my father Paphnutius, knowest this place where we live in the fear of God, and I beg of thee, my father, pray for me, a miserable creature."

f. 84 b And when the blessed, holy Euphrosyne had said this she yielded up her spirit to God. Now when her father Paphnutius had heard it, he wondered and fainted, and fell to the ground, and was as one dead. And Agapius, the master of Esmeraldus, entered and saw that he was already dead, and he sprinkled water on his face, saying to him, "What is the matter with thee, my lord Paphnutius?" But he said to him, "Leave me to die here, for I have seen glorious things to-day." And when Agapius had raised him up, he threw himself again on his face, and kissed her, and drenched her with his tears, crying out and saying, "Woe is me, my beloved daughter! Woe is me for the light of my eyes! Wherefore didst thou not disclose this to me aforetime, that I also might die willingly with thee? What a great wonder that thou hast despised in such a way the wickedness of the enemy! how thou hast escaped from the power of the princes of the darkness of this world, my daughter, and hast entered into everlasting life!"

Now when Agapius heard these things, a great astonishment fell upon him; and he ran weeping to the Abbot, and related all the occurrence to him. Now when the Abbot had heard these things he came in haste and fell upon the corpse of the holy Euphrosyne weeping, and crying out and saying: "Bride of the Christ! and holy daughter, do not disappoint the members of thy community, nor this holy monastery, but pray and beg from God that He may

give us understanding that we may direct it courageously and reach the haven of salvation, and enjoy with thee the good things of eternity." And he commanded them to beat the wooden gongs, and to assemble all the communities, and accompany her with great honour. Then when all the communities were congregated to learn about the story of the saint, a great amazement fell upon them all, and they sang praises to God who had done signs and wonders. Then f. 85 a one of the brethren who had only one eye, the other one being closed, stepped in to embrace the body of the saint. And when he put his face to her face, his eye, which was closed, was opened and he saw with it. And when all the brethren saw it they sang praises to God, who is to be admired in His saints and who doeth signs and wonders by their hands, and who hath given the seal of remission and of redemption to those who are willing to take refuge in the love of our Lord Jesus the Christ. And they carried the body of the saint in procession with psalms and hymns as it was fitting. And they put her on the bier of the fathers in a place of honour. Then her father Paphnutius gave all his wealth and his possessions to the churches and to the monasteries, to the poor, the orphans, and the widows. But he gave the greater part of his riches to the monastery in which his daughter Euphrosyne lay. And, moreover, he shut himself up in his daughter's cell. And he had great consolation in the rug upon which his daughter had lain on the ground during her life. And her father lived for ten years in that monastery and departed to his Lord. And he left the things of earth, and was buried by the side¹ of Saint Euphrosyne his daughter; to the glory of the Father, and of the Son, and of the Holy Ghost, to whom be dignity, praise and honour for ever and ever. Amen.

Here endeth the story of Esmeraldus of Alexandria.

¹ Literally "over the body."

ONESIMA.

f. 85 b

Again, the story of the blessed Onesima¹.

There was a certain blessed woman in Egypt whose name was Onesima, and she was the daughter of the king. And fifteen cities in the world belonged to her parents. And she being their daughter, they placed the crown on her in their lifetime, for they said, "Lest our royal dynasty be obliterated, let him who comes and takes her, establish the kingdom after us." For all the floor of their palace was inlaid with slabs of white marble; and all the walls were embossed with sheep and oxen on planks of cedar-wood and on slabs of ivory, and with plates of bronze, incrustated and embossed with narcissi and lilies. And the girl was brought up in such a manner that she was accustomed to read the Scriptures every day of her life from the third hour till the ninth hour. She was adorned with great beauty, passing that of all other women.

Now one day, whilst she was sitting, reading in the Scripture, [something] came into her mind. And she sighed, and wept, and said: "If God has willed, both my parents may die together, and they have not given me to a husband, and I may fall amidst the troubles of this world." And then a few days afterwards, as if it were by the will of God, both her parents failed and died together. Then the blessed Onesima celebrated

¹ MS. Onesimus.

their obsequies in white garments. And after her parents f. 86 a were at rest and she had come away from the grave, she went to the church with the crown resting on her head, and prayed; then went joyfully home. But many people were jesting and saying, "It is not proper for a woman, a virgin, the daughter of a king, to display her beauty." But the blessed one did not take it to heart.

Now many days afterwards as she was sitting and reading from the Gospel, she found where our Lord said to the young man, "Go, sell all that thou hast, and give to the poor, and take up thy cross, and follow Me; and thou shalt have treasure in heaven." Then the blessed Onesima sighed and wept, and said, "Alas! that I should have meditated on divine Scriptures from my childhood and I have not done the one thing that is beautiful in the sight of God and of man." And she sent instantly and fetched lawyers, and bequeathed everything that belonged to her to the orphans, and to the widows, and to the churches, and to the hospices; and she freed her slaves and bond-maidens; and she went out and stood at the door of her palace. And she took her tunic and her veil from off her head and the girdle of gold from her waist, and the royal crown, and she flung them down inside the door of her palace, saying, "Goodbye to you, O wealth of this world! and gold, and sin¹, and let the Christ alone be my companion." Then nothing of the treasures of her ancestors belonged to the blessed one except the Gospel which lay next to her bosom. And when she had arrived at a hostelry, she took a f. 86 b worn-out ragged cloth and put it over her nakedness. Then the blessed one said in her heart, "It is not fitting that I should dwell in a place where there are people who know me, and that they should see me and say, 'It is she who freed her slaves and her bond-maidens,' and that they

¹ MS. gold of sin.

should praise me and that I should exchange the love of the Christ for the glory of this world. I will go away to foreign parts, to where even if I say that something belongs to me, nobody will believe me, and I shall feign myself mad: and no honour will come to me from men, and all who see me will mock me, and despise me, and drive me away. Shall I speak of cultivated land, and not of the desert? But I have read in the Scripture and have glorified God."

f. 87 a Then the blessed one went out to the wilderness and walked for forty parasangs¹. And [instead of] the great luxury that she had possessed, immediately when the sun touched her it burnt her, like a flower stricken by the summer-heat. And she walked in the wilderness and her blood flowed, and trickled from her footprints while she walked on the stumps of the wilderness. Then the blessed one sat down and read from the Scripture in the wilderness, and the wild beasts came together from every place, and creeping things and flying things and fowls, and they sat at the feet of the blessed one, and listened to the sound of the reading of the Scriptures which lasted from the third hour till the ninth hour; and when she took up the book to carry it with her the beasts would go away from her for nine hours and repair to their pastures. And immediately when they were removed from her to a distance of nine steps, they would find their pasture of every kind suitable to each of them, so that some provender was given to every one, because they were constantly coming to her for many days; and for forty years the beasts kept the fasts with her in the wilderness, sitting beside her constantly, and never going completely away from her. And the food of the blessed one was the fruit of date palms, and she drank water from the fountain, until the appearance of her face was like the colour of sackcloth.

¹ A parasang is a day's journey.

And after she had been for forty years in the desert she said to herself, "Woe is me ! how I am dwelling in comfort, and I am regaled with eating the fruit of the date palms, and I drink water from the fountain, and I resemble the wild ass that treads on the grass, and there is no voice to tame him, and it is not possible to guide him. I, likewise, have no one to quarrel with me, nor to revile me, nor is there a man to laugh with me, nor with whom I can be angry, that I may be requited for it. For if I be without a man who is the guardian of my soul ; I have no recompence, but I will live in the cultivated land in a convent, f. 87 b and I will care for my own soul and for my companions ; and I will wash the feet of the sisters, and will give rest to the weary and to the troubled ; and I will be despised by the sisters, and I will wash the feet of strangers. And I will be scourged by the Abbess, and will endure it from those who are younger than myself. And I will bear reviling because of my love to the Christ. And I shall have a recompence from God. And I will fast. And when I have fasted they will say, 'She has been eating.' And I will abstain from wine, and they will say that I have been drinking at a feast. And I will serve, and they will consider me idle. And I will keep a vigil, and they will call me a sleeper. For if these afflictions do not pass over me, and if I do not endure suffering, and contempt does not pass over me, I shall have no remuneration in the presence of God."

And the blessed Onesima went to the door of a convent, which was called the Convent of the Sedrarum¹, in which there were sisters living three hundred in number ; and she knocked at the door of this convent. And a certain old sister came out and answered her, who had stood at the door for forty years, till her person had become rigid down

¹ Or "Anthems."

to her knees from the heaviness of her life and the antiquity of her years.

f. 88 a The aged one answered and said to her, "Why dost thou knock at this door? Tell me, my daughter, what thou wantest, that I may give it to thee. Perhaps thou art in some pain. Can I do anything that would be of use to thee?" And Onesima was silent for seven days and did not give her an answer. And the aged one said, "Alas for this our daughter, she is surely mad! And I know from her appearance, how beautiful she was; although she is spoiled by demons. I will show favour to her for the sake of God; and I will bring her in and shut her up in one of the cells near the door, and no demon shall come from any of the mountains to oppress her." And she brought her in and made her sit down in one of the houses, and put three chains upon her, and said to her, "In the name of the Only Son who was hung upon the Cross, I have put three chains upon thee. May the power of the only Son of God help thee!" And the aged one left her chained near the door, and went in and said to the Abbess, "My Lady! My Lady! this daughter of ours is led captive by Satan, the destroyer of men. And she passed by the door and it has come out by the force of thy prayer and thou hast delivered her from its hands." She commanded her to enter. The Abbess said to her, "What dost thou wish?" "That I may bring in God's afflicted one and wash her feet, that ye may give rest to the weary and the troubled, and to those who carry heavy burdens; and if ye are washing the feet of strangers, may their dust be upon us [as] the filth of our sins."

f. 88 b And the sisters went out with the door-keeper and brought in the blessed one. And she feigned herself mad and did not wish to enter with them. And when they had surrounded her they brought her in by force, and they were going to take the book from her, and they could not

get it out of her hands as she did not give it to them. But she feigned herself mad, as one who did not know what they were saying to her. But they were saying to each other, "What is that book which she is carrying, and which she did not allow to be snatched from her hands?" And they tried to wash her feet, and she did not allow them [to do it,] and—like one who was really mad—she tore the clothes of the sisters. And they put questions to her, and she did not answer them. And when they saw her thus, they said to the Abbess, "If she cries out, leave her there, and be cautious about her, lest the evil one come, and throw her into the fire. And they left her in the prison." And she slept there and got up. And there she went in and out and swept the prison-house. And she did work on behalf of every one. And day by day like a person who is kneading dough she was beating with her feet, and crying out as if the demon had come upon her. And she was scourged by the sisters, and was rejoicing in her mind. And day by day she carried a jar of water, and went out to give drink to strangers at the partings of the highways. And day after day she broke the jar in the courtyard of the convent like a person possessed with a demon. And three times a year a place which the sisters went out to of necessity, was thoroughly washed out by her hands, through the sagacity of her mind (and) for the sake of God. And those who came in and who went out beat her and derided her. And she was buffeted by all of them. f. 89 a

And after the lapse of forty years that she had been in the wilderness, and forty years in the prison of the convent, eighty years in all, the angel of God appeared to the blessed Abbot of the Anchorites, who had been shut up in a cell for many years, and said to him, "Dudina, thy service has been pleasing to the guardian angels, and the angels rejoice in thy vigil. Now go out of thy cell, and

f. 89 b go to receive a blessing from a woman who is shut up in the prison in the convent of the Sedrarum, and thy service will be doubled again the more with the divine talent and the merchandise of the Christ." And the blessed one went forth from his retreat and persuaded the Bishop and the superintendent to give him leave to go to the convent, because men did not enter it. And because he was the Abbot of Abila, and was very excellent in his life, the Bishop and superintendent did not refuse, nor forbid him to enter that convent. And when the blessed one went and arrived at it, the angel of God said to him, "When thou dost enter the convent, behold all the sisters have put on hoods; and the sister about whom thou hast been told, has a crown of old rags on her head, and she is all but naked; approach and receive her blessing." And the brethren went before him and said to them, "Behold, the blessed Abbot of the Anchorites has come to receive a blessing from you." And all the sisters were greatly agitated with weeping, and said, "Woe to us, for our sins have been exposed in the presence of God, and the servant of God is come to curse us. And we shall be condemned by the just judgment of God."

And when he was about to enter, the sisters went out to meet him, with psalms and hymns also. But that sister did not go out with them, because she said in her heart, "I will feign myself mad, and I will stay quietly in the prison, and I shall not go out. And he will see me, and prayer will be made to God for me, (to know) who I am and whose daughter I am. And he will make it known to the sisters and he will honour me, and I shall destroy the work that I have wrought before God."

And all the sisters advanced and saluted him, and were blessed by him. And when he stood up, he looked here and there, and that sister did not appear to him amongst

them, about whom the angel of the Lord had spoken to him. f. 90 a
 And he answered and said to the Abbess, "There is one of your sisters wanting, she is not amongst you, and I desire to see her." The Abbess replied and said to him, "There is no sister here, my lord, except one who is mad, and it is not possible for her to go out, because she is deranged." And the blessed one said, "Send and fetch her." And the sisters went in to seek her: but she did not want to go out with them. And whilst they were dragging her along and striking her on the face, and sprinkling ashes on her eyes, and beating her with the besoms of the prison-house and saying to her, "Get out, wicked demon! behold! thy demon knows the agent of the Christ who is standing outside, and it forbids thee to come out lest he should cast it out from thee." And as they were dragging her and bringing her out, the blessed saint the Abbot of the Anchorites saw her, and he ran to meet her, and he fell down and did obeisance to her, and took off the cowl from his head and said, "Bless me, my lady!" And the sisters answered and said to him, "Rise, my lord! she is a mad woman." And he said to them, "It is ye who are mad women, but she is the salt which flavours the savourless, which Satan had made insipid by reason of sins." And when he had said this to them, they were pained in their heart, and they repented and opened their eyes with weeping, and they stripped off the three hundred veils from their heads. And they threw themselves down before him and said to him, "My lord, intercede with her, that she may tread with a holy step on the veils, for there is not one of us who has not sinned against her." For f. 90 b
 there was one saying, "I have certainly beaten her;" and one said, "I have certainly struck her;" and another said, "When I washed a dish or a kettle I threw it at her head, on a day of snow and ice." And saying these things they

came and fell at the feet of the saint and beat their heads on the ground, saying to her, "Have mercy upon us, handmaid of God, thou who art entering into the marriage-supper of light, and persuade the lord of the feast not to drive us out at the door into outer darkness." And as they said these things they wept and fell down before her until the convent became like a field that had been irrigated with water from the tears of their eyes.

f. 91 a Now the blessed one was inwardly perplexed; but outwardly she laughed, whilst they were saying these things to her, till a voice from heaven was heard, saying to them: "I have accepted, and I accept the tears of your repentance." And the blessed one heard that voice speaking to them. And immediately the blessed [man] led her and took her over these veils to a broad path in the form of a cross. And he said to them: "May God give health to your hidden companions!" And he preached to them from the third hour till the ninth hour; then he arose and went out, and they accompanied him as far as the door of the convent. And when they had reached the door they said to him: "My lord, behold it is a hundred and thirty years since this convent was built, and there is none here who has seen this door since the first [moment] she entered it, except this old woman who has kept it now for an hundred and two years." They said to him: "See! at this door we received thee, and at this door we leave thee. But, my lord, go in peace to thy retreat, and pray for us to thy Lord in thy monastery." And when the blessed one went to the retreat, to the cell which was in the wilderness, the sisters assembled themselves together and they stooped down and carried Saint Onesima in their hands from the door of the convent to the hall of service, rejoicing and triumphing about her as about a precious treasure.

And she was in the convent for about ten days. And whenever she went for a walk, they were gathering up the dust of her steps and rubbing it on their bodies as a medicament. And she was perplexed in her heart at the honour they were paying her. And she looked and saw that the door-keeper was not there; and she ran, and got out and went away, and no one knows where she went to; nor is even where she slept known to men.

And behold! the remembrance of her will be trans- f. 91 b
mitted until the coming of the Son of God. To Him, and to His Father, and to the Holy Spirit, be praise, and honour, and adoration for ever. Here endeth the story of the blessed Onesima.

DRUSIS.

AGAIN, the martyrdom of Saint Drusis, and of those who were martyred with her in Antioch, in the reign of Trajan, the bad and wicked man. He had a daughter, a child of his [own] body, but not of his [own] faith. This Trajan had a burning desire and solicitude to build a public bath in the city of Antioch in Syria, and all the more because of his partners in wickedness, inasmuch as both by name and by nature he was a tyrant.

He had also a sinful ardour and a great eagerness in seeking to destroy and suppress the holy people of the Christians. Therefore he was considering and imagining evil things every day against the worshippers of the Christ. And when he had put three people to death every day, he went to see the work of the building of his public bath ; for he would not go previously to look at it until he had put many Christians to death : the corpses of the saints lying unburied in various places.

f. 92 a

Now there were five virgin-nuns, three of them being virgins and sisters and also their mother. And they had a spiritual sister who was named Sufu. These lived in a convent, and they went out by night and stole the bodies of the saints who had been slain by the wicked Trajan. And they wrapped them up and hid them in the garden of their convent, anointing their limbs with sweet ointment. But this matter was made known to the wicked Trajan ; that women were coming by night and stealing the corpses of these unclean Christians. And if they were permitted to act thus, every one would be driven from

the house of the gods, through the function of services to their corpses. And when the lamb of the Christ, Drusis, heard what had been said by her father about these people, she was moved to penitence in her spirit, and she stole a costly and valuable garment belonging to her father, and she ran away whilst the men of her body-guard were sunk in sleep; and when she went out, she saw these sister-nuns carrying the corpses of these holy martyrs, and she went with them into their convent, she also carrying a corpse on her pure back; rejoicing and exulting because of the good [fortune] that Sufu had received her amongst them.

But Adrianus was the adviser of the Emperor Trajan, f. 92 b and was also the betrothed bridegroom of the maiden Drusina; and he advised Trajan, saying, "My Lord the Emperor, command the soldiers to guard the city by night, that we may know who these are who steal the bones of the Christians who have met with a violent death." And this counsel was pleasing in the eyes of Trajan, and he himself gave orders to the soldiers, saying, "Watch and arrest for me those who steal the pestilent and unclean bones of these Christians, so that I may know because of what hope and expectation they do this."

Now whilst the soldiers were doing what they had been commanded by the Emperor [to do,] they found these five nuns with Drusina, who were accompanying and wrapping up the bodies of the saints, and they imprisoned these five carefully and put irons on their feet. Then they came to Drusis, and when they saw her, they said to each other, "Let us not put irons on this one, lest he take pity, like a father, on his daughter, and lay evil things upon us. But, nevertheless, let us be careful with her, and keep her till the morning."

And when the morning came, they made it known to

Trajan, saying, "My Lord the Emperor, the gods have fulfilled thy desire; but one thing prevents and restrains us from speaking in thy presence." Then he said to them, "Fear not." Then the soldiers of the wicked (Emperor) replied to him, saying: "We found five nuns whose faces were shining like the stars of heaven, and we imprisoned these nuns and put them in irons. But when we were going to lay hands on the sixth, we saw her face shining and beaming more than the sun; and on her therefore we did not dare to put irons; lest haply thy divinity should be angry with us. For she is our mistress, the daughter of the Emperor." Now when Trajan and his son-in-law Adrianus heard this they were very angry and they said to the soldiers, "O what a cruel death ye shall die! My lady Drusis is in her bed-chamber, and how say ye that she is imprisoned outside?" And the Emperor summoned the body-guards of his daughter, and inquired from them where Drusis was. But they said to him, "O Lord the Emperor, our life and our death are in thy hands. Whilst we were sleeping, we did not know what became of her." Then Trajan was persuaded, and believed what the lictors had said to him. And Adrianus counselled along with the priests, the teachers of evil, saying, "How hast thou commanded that these five women should die?" Some of them were saying that they should be thrown into the river Orontes, and be drowned; and others were saying, "Nay, but shame them and put them in the pillory¹."

f. 93 a

f. 93 b

Adrianus said: "My Lord the Emperor, behold! there is the public hall, and nothing is wanting but that we should set up its own foundry. Command therefore, my Lord the Emperor, that there be a great furnace, and let copper things be fused in it, so that when they are consumed in it, not a single bone of them may be visible."

¹ Literally "place of retribution."

And this counsel pleased every one, and he sent and summoned the smelters of statues, and said to them: "Prepare a furnace for yourselves, lofty in height, and throw these wicked women into it. And whilst ye are heating them, pour copper upon them, so that their floor and the copper may become one; and then arrange it and make from them the bottom of brass. I desire then that at the feast of the consecration of the public bath, in the high place which is called Apollonia I may do what will appease the gods." And he commanded that Drusina should be kept with great care, saying, "Perhaps she will repent of what she has formerly done. And what the gods have bestowed upon her I will repay to them instead of her. For the faith of the Christians is the strongest of all witchcrafts; and it is very difficult for those who are falling into it to change to another religion."

Then Adrianus was inciting him, saying, "As thy majesty has commanded, I will arrange these [women] in order in the furnaces of Apollonia, near [this]. Command therefore, my Lord the Emperor, that it be proclaimed this day." Then f. 94 a he decreed a law and commandment in all the town after this manner: "Men of Antioch, all ye who believe in the gods, prepare yourselves and go up with us in the beginning of the month of Tammuz. For I desire and am ready to celebrate the consecration of the public bath of Trajan along with that of Zeus, that is, [in] the temples of Zeus and of Apollo. All therefore who hated the Christ, and were worshippers of idols, go ye up with songs and choruses, and in dazzling white dresses with me to the consecration of the public bath." And every one therefore who went in to wash himself, when he opened the first door of the building, fell down instantly and gave up the ghost, so that no man was able to enter by that first door. Then they made known this matter to the wicked Trajan. And the priests of

vanities and servants of worthless idols said in his presence, "O Emperor, these bones which have been melted in that copper have removed the mercies of the gods. But command that there be second furnaces and thus shalt thou purify the public bath."

f. 94 b

And when these things had been so done, Adrianus counselled that the first copper of the furnace should be set up in the middle of this, and that they should place them (the women) in the public bath for the scorn and contempt of every one. Then there appeared to the wicked Trajan in a dream five pure lambs feeding in a park, and the shepherd who tended them answered and said to the bad and wicked Trajan, "Those whom thou hast expected to expose to scorn, the good and gentle Shepherd has snatched them from thee, and has put them in that place to which Drusina also is ready to enter without stain." And when the wicked man awoke he was very angry, because that after their death those handmaids of God would be bringing shame to his conscience and to his counsels. Then he commanded that there should be two furnaces, and that they should be heated every day.

And when first he arose from his sleep he issued a decree after this fashion: "Ye men of Galilee, ye who worship the Crucified One, save yourselves from tortures, and me also from troubles; and let each of you throw himself into these furnaces. For every time that I do something to diminish you, your God makes you to increase greatly."

Now when this decree was ordained, the lamb of God, Drusina, listened, and every one of the Christians came, and, with the loving fervour of faith, threw himself into the furnace, whilst the Lord wrought miracles and wonders by their means. But the simple lamb Drusina threw her glance

up towards heaven, and said: "O Lord God, if Thou hast willed the salvation of Thy handmaiden, chase away from me the vain fear of Trajan's threats. Receive me f. 95 a also in Thine espousals, and deliver me from wedlock with the wicked Adrianus. And plunge my custodians in sleep, and deliver me from them." And she took off the imperial robe and ran away with the intention of throwing herself into one of the furnaces with those who believed in the Christ. And when she came and stood beside the first furnace in the vicinity of the public bath of her father Trajan, she came to herself and said, "Behold! Drusina is going to God's presence, and she has no wedding garment. How shall I who have received no purification go to that Holy One? How shall I go, being unbaptized? I will go towards the second furnace. Perhaps one of God's servants will be found and he will baptize me and I shall go adorned as a bride." And when she came near to the second furnace, she saw all those who had thrown themselves [into it] for the sake of the Christ, and it grieved her much. And she saw a well of water to the north of the second furnace; and she lifted up her eyes¹ to heaven and said: "King of all kings, behold for Thy sake I have left my imperial palace, so that Thou mayest place me amongst the doorkeepers of Thy kingdom. Thou art pure and holy.....look on me and baptize me by the Holy Spirit. Come therefore, Thou beloved Son, with the blessed and immortal Father, in thy Holy life-giving f. 95 b Spirit, and baptize me in this place, and let all the holy angels say Amen."

And when she had said, Amen, she took sweet salve and promptly anointed her whole body, and threw herself into the well. And thus was the holy Drusina crowned.

¹ Literally 'glance.'

But she lived for seven days after her immersion in the font, when she had partaken of the body and blood of our Lord Jesus the Christ from the hands of the holy angels. And on the eighth day she died¹ by being burnt in the furnace with those believers, and surrendered her spirit, to the glory of God the Father, and our Lord Jesus the Christ, to whom be praise and honour for ever.

Here endeth the story of Drusina, and of those who were martyred with her.

¹ Literally "was crowned."

BARBARA.

AGAIN the story of Saint Barbara in Heliopolis. f. 95 b

During the reign of the bad and wicked Aximus, there was a governor [named] Aquinus, and there was a great persecution of the Christians. And there was a certain man in an Eastern land, in the city which is called Heliopolis, and he lived in a village named Glasius, which is twelve miles distant from Euchaita, and his name was Dioscurus ; and he was very rich, and he was benevolent, and he had an only daughter, and her name was Barbara. And her f. 96 a father made a high tower for her, and shut her up in it, so that she might not be seen of men, because of the exceeding fairness of her beauty. But some of the great and distinguished men of the city came to the father of Saint Barbara, and tried to persuade him about a marriage union. But when these things were spoken of to her father, he went up to the tower beside his daughter, and said to her : " My daughter, some great people have been trying to persuade me concerning thee, to betroth thee to them. What dost thou wish, my beloved daughter ? " But she gazed on him with anger, and lifted up her glance to heaven and said : " Do not force me to do this, father, or else I will kill myself."

Then he left her and went down. And he was solicitous about the edifice which he was building to make it a bath-house. And he set on a great number of workmen so that they might finish his great building quickly ; and he commanded them that they should do it in a manner suitable to what they were building, and then he gave

to each of them his full wage, and went to a far-off place. And he stayed there a good while.

f. 96 b And the handmaid of God, Barbara, went down to see that building, where the workmen were. And when she saw that great edifice, she saw two windows in the south side placed separately, and she said to the workmen, "Why have you put only two windows?" And they said to her, "Thus hath thy father commanded us." The handmaid of God, Barbara, said to them, "Do this thing that I command you, without fear. Set up another one for me." But they said to her, "We are afraid, lady, lest when thy father comes, he will be angry at us."

The handmaid of the Christ, Barbara, said to them, "I have told you, Do without fear what I tell you. And I will persuade my father concerning this." And they agreed to it, and set up another window as she had told them.

Now when the handmaid of God, Barbara, had walked into the bath-house, which was being built, she entered on its eastern side. And she drew with her finger on the marble wall the sign of the cross. And the figure of the cross is there till this day, for the penitence and confusion of those who see it and do not believe; whilst it was a cause of fear to all those who approached and entered it and believed, receiving healing and help.

f. 97 a And whilst this bath-house was a healing and a cure for all pains and sufferings, by means of that.....which the saint of God brought into it: and when she had ascended to the tower in which she dwelt, she lifted up her eyes and saw those idols which her father worshipped. And she cried to the Holy and life-giving Spirit, and she conquered the Devil and spat in the faces of the idols, saying to them, Ps. cxv. 8 "Your makers are like you, and all those who trust in you." And she climbed up to her tower and prayed continually to the Holy Cross.

And when the work of the artificers was completely finished, her father arrived. But when he saw three windows set up, he said to the artificers: "Why have ye set up three windows?" And they said to him: "Thy daughter has commanded us to do thus." And he said to his daughter: "Hast thou commanded them to do thus?" And she said to him: "Yes, for I did well in commanding it; because it is pleasing that the Trinity enlightens all men who come into the world. For two would have been darkness."

And her father led her, and went down from the tower to the bath-house which he had built, and he said to her: "Tell me, in what way is the light of three better than that of two?" And the handmaid of God, Barbara, said to him: "Look and see! lo, there is the Father, and the Son, and the Holy Ghost."

Then her father was filled with rage, and drew his sword to strike her, and the holy Barbara prayed: and immediately the rock was cleft, and it received her inside of it[*self*] and it put her out on the mountain.

Now there were in that mountain two shepherds feeding [their] flocks, and they saw her running. But her father climbed to that mountain, and asked the shepherds about her. And one of them wishing to rescue her, denied with oaths f. 97 b that he had seen her, whilst the other shepherd pointed her out with his finger, and the handmaid of God, Barbara, cursed him. And immediately his flocks.....and they are beside the tomb of the saint until this day. But as her father climbed up and found her, he dragged her by the hair of her head, and drove her with blows from the mountain, and he made her go into a little narrow cell and imprisoned her, and shut the door in her face and sealed it with his signet-ring, and set sentinels to guard her, so that no one might be able to open [it] to her until he

should go and make her stand before Marcianus the governor ; and should commit her to him for judgment.

And when the governor had arrived he commanded them to bring her. Then her father went in with Gerontius the prison-clerk, and they brought her out of the cell, and delivered her up to the governor, her father swearing to him by his gods that he would put her to death by severe punishments and bitter tortures.

Then the governor sat on his judgment-seat, and when he saw her beauty he said to her : " What dost thou wish ? have pity on thy body and sacrifice, or else I will deliver thee up to bitter torments." The handmaid of God, Barbara, answered and said to him : " I am ready to offer the sacrifice of praise to the Saviour of my soul, to Him who hath made the heavens and the earth, and the sea, and all that in them is ; for concerning thy gods the prophet

f. 98 a David has said : ' They have a mouth, but they speak not ;
Ps. cxv. 5 they have eyes but they see not ; they have ears, but they hear not ; they have hands, but they feel not ; they have feet, but they walk not, and they cry not with their throats. Their makers are like unto them, and so are all those who trust in them.' "

Then the governor was filled with rage and anger ; and he commanded them to strip the holy woman, and to tear her body with an ox-hide, and to rub her wounds with a hairy garment, so that all her body should be bathed in her blood. And he commanded them to take her to the prison-house, until he should consider by what punishment he would put her to death.

And at midnight a great light dawned upon her, and our Redeemer appeared to her, saying, " Be strong and of good courage, my beloved martyr ; there is great joy about thee in heaven and on earth, because of thy witness. Be not afraid of the threats of the tyrant, for I am with thee,

and I will deliver thee from all the punishments that they may bring upon thee." And immediately her wounds were healed, and not one of them appeared on her body. And when the Lord had said these things to her, He set His seal upon her and ascended to heaven with His holy angels. And the handmaid of the Christ rejoiced and was glad at the revelation of the Lord.

Now there was with her a certain woman who feared God, whose name was Juliana, and she had joined herself to the holy Barbara, and she saw the wonders and the signs f. 98 b that God did by the hands of the holy one, and she gave herself up along with her to stripes and to tortures. And at the dawn of the day the governor commanded them to bring her. And when he saw her wounds that they were healed and had disappeared, he said to her, "I see, Barbara, how the gods care about thee, and they love thee, and heal (thee), for lo! they have even healed thy wounds." The martyr of the Christ, Barbara, answered and said to the governor, "In truth thou hast gods which are blind and dumb and stupid, and that cannot move. How can they heal wounds—they who can neither cure themselves nor help themselves? But nevertheless He who has cured me is our Lord Jesus the Christ, the Redeemer of the world, the Son of the Living God; He whom thou art unworthy to behold because of the blind remoteness¹ of thy heart, which is blinded by the devil."

Then the governor was enraged and ground his teeth like a lion; and he commanded them to tear her sides with a comb and singe them with burning lamps, and to strike her on the crown of her head with a hammer.

But when Juliana, she who loved God, saw the blows that they had arranged, she wept convulsively. Then said Marcianus the governor, "Who is this woman?" Those

¹ Literally "blindness of the remoteness."

f. 99a who were standing in his presence said to him, "She is a Christian, and is grieved about Barbara." And the governor was enraged, and commanded them to hang her up, and to tear her sides with combs, and to singe all her body with lamps. But the holy Barbara lifted up her eyes to heaven and said: "Thou, Lord Jesus the Christ, knowest what is in the hearts of those who love Thee. Forsake me not, thine handmaid, nor my sister Juliana."

When they had bravely endured these tortures, the governor commanded that the breasts of the holy Barbara should be cut off with knives. And whilst they were being cut off, the martyr of the Christ, Barbara, was singing psalms and saying: "Lord, turn not Thy face away from us, and take not Thy Holy Spirit from Thy handmaid, but turn to me the joy of Thy salvation, and may Thy glorious Spirit uphold me in Thy fear."

And while they were bearing these punishments bravely, the governor commanded that they should separate Juliana from the saint, in the prison, and guard her. But about the holy Barbara he commanded that they should lead her about naked through all that province and should beat her unmercifully with stripes.

f. 99b But the martyr of the Christ, Barbara, looked up to heaven, and said, "O God, who dost cover the sun with clouds, let down upon me the wing of Thy mercy, and be my helper; and cover this my naked body, and let it not be seen by these bad and wicked men." Whilst she was saying this the Lord came, seated on the chariot of cherubim; and He sent the angels and clothed her with a white garment. And whilst they were leading her about in all that province, they brought her to a certain village which was called Dalisin, to the governor Marcianus. Then that governor commanded that she should die by the sword, with her sister Juliana.

The father of the saint was thereafter filled with rage, and took her away from the governor, and led the holy Barbara up to a mountain. She was eager and hastened, so that she might attain to the complete reward from above to which she was called along with the holy Juliana. And whilst the holy Barbara was on the way she prayed and said: "O Lord Jesus the Christ! co-eternal with the Father, the invisible, the uncreated, the crown of martyrs, He who has stretched out and laid the foundations of the earth; He who commands the clouds and they produce the rain, and brings down His dew on the good and on the bad: He who walketh on the back of the sea and does not wet His steps, for all obey Thee, Lord Jesus the Christ, because they are the work of Thy hands. Do thou grant us the request which I seek from Thee, and give grace to me, Thy handmaid. And to every one who makes mention of Thy holy name, and of the name of Thy handmaid, and who makes a commemoration and remembers my martyrdom: O Lord God my Saviour, let no plague of infection nor of cancer come upon that country nor on that house, on the body of any one who is in it, whether male or female, nor yet upon the children. f. 100 a

And remember not against them their sins, but grant a recovery even to the lepers. For Thou knowest, O Lord! that they are flesh and blood, the work of Thy pure and holy hands. And to Thee honour and adoration is due for ever and ever. Amen."

And when she had said Amen, there was a voice from heaven near her saying, "Come, my martyr, thou art clothed with suffering, and thou hast won the victory in thine own person. Come, rest in the mansions of my Paradise, in Heaven, with my beloved Juliana. For what thou hast asked hath been given to thee. And all those who are seized with the diseases which thou

hast mentioned will be healed, whilst they confess their sins."

And when the martyr of the Christ, Barbara, had heard these things, she went to the place which was prepared for her to die in it. And she was crowned by the sword of her father Dioscurus. And she died, the holy virgin-martyr Barbara, with Juliana, she who had attached herself to her. And their heads were cut off in the...indiction, in that place.

But when the father of the holy Barbara came down from the mountain, fire fell from heaven and consumed him and Marcianus the governor, so that it was seen also by those who stood round them.

The holy Barbara was crowned in the month of December on Thursday.

Glory and honour be to God for ever and ever.

Here endeth the martyrdom of the holy Barbara.

AGAIN, the martyrdom of the blessed Mary.

Hadrian and Antoninus, the wicked Emperors, had sent an Imperial decree, that everyone who worshipped the Christ should turn to their own religion and law, whilst they [who] should eat of the impure sacrifices should live and not die ; and that those who should be contentious and should resist the decree were to be delivered over to judgment.

Now at that time the blessed Mary, the bride of the Christ, had grown up in the Christian confession ; for she was the bond-servant of Tertullius, a chief man of the city. But she was altogether a free woman of the Christ, and as it is written, "He who is called being a slave in the Christ, is the Lord's freeman."

Now the birthday of the son of Tertullius arrived. And on that day he offered sacrifices and libations to the demons. And the noble Mary was slandered in the presence of her mistress by one of her companions. And she called her and said to her, "Tell me, why didst thou fast, and didst not keep¹ the feast with us ? Was it a vexation to thee ?"

Mary said, "Because I have lately been fasting. Or didst thou not know that I am a Christian, like my fathers?"

And her mistress constrained her by force to eat. But she cried to the heavenly Bridegroom, to Jesus the Christ. And she answered and said, "Ye have power over this my body, but not over my soul. Let my speech be heard (though spoken) with boldness. Dost thou not understand that the festival of thy son was celebrated with the music of f. 101 a

¹ Literally "make."

flutes and with cymbals and with impure rites and with drums and with lyres? But the festival of the Christians is celebrated with fasting and with praying and with purity and with spiritual songs."

But as her mistress could not endure her boldness, she said, "I will treat thee so that thou shalt die of scourging." Mary answered, saying, "Do what thou wilt, because of the help of the Lord that is with me." And when her husband Tertullius came from the Forum she told him about the blessed Mary. And immediately without examination he commanded them to scourge her with whips. And he commanded them further to shut her up alone in a closet, and to give her food by measure. But the blessed one praised God, praying continually, that she might remain constant in bearing testimony for the Christ.

f. 101 b And when three days¹ had passed it was told to the governor of the city that Tertullius had a certain Christian maid-servant in his house, and he was entreated that they might be in their city without any danger till the matter should be inquired into. And on the following day the governor sat on the judgment-seat, and commanded that they should fetch Tertullius. And all the Prætorium was assembled and all the people of the city. And the law of the Emperors was read in their presence, in which it was thus written: "The great and mighty Emperors, the terrible and merciful Diocletian and Antoninus, the saviours and architects and supporters of the whole inhabited world, to all those who are under the sway² of our Empire, and observe the right of our majesty and are diligent in the worship of the gods, much greeting.

"Forasmuch as a report has come to our ears, that suddenly the teachings of various men have sprung up,

¹ Sinai Palimpsest "months."

² Literally "hand," literally "mercifulness."

which are contrary to the commandments of the gods and that seek to abolish the festivals of sacrifice, and the former laws of our ancestors and their great festivals are derided, therefore with the advice of the two Emperors, we command simultaneously, because we desire that all men should worship with reverence¹ and fear, and should propitiate the gods by sacrifice, and should not be like wandering beasts. And whosoever shall hide a Christian man or Christian woman, young men or maidens; old men or children, he shall die by the edge of the sword; and his wealth shall be given to the treasury. And whosoever shall trace out these people, he shall receive all that they possess, and four hundred dinars shall be given to him over and above by the Emperors. And if a man be found who has transgressed these things which we command, he shall be held guilty by the law."

And after the decree of the Emperors had been read, the governor answered and said to Tertullius, "Make a reply concerning this matter, for this is not a simple calamity for thee."

The advocate, who stood up, said, "Hear us, O wise judge. The girl in whose account this innocent man is accused, was given with the dowry of his wife."

The governor said, "Is his wife of a free family?" f. 102 a
The advocate replied, "Yes, my lord, she is the daughter of a certain Aquilinus." The governor said, "Was this girl born in the house or was she bought with money?" Tertullius said, "She was born in the house, but her parents were bought by sale." Then the governor asked, "Is the steward alive or dead?" Tertullius said, "Yes, my lord, he is dead." Then he asked him, "Are the parents of the girl alive?" Tertullius said, "They are not alive." The governor said, "Were they of the religion of the Christians, or did they fear the gods?" The master of the

¹ Literally, "mercifulness."

girl answered, "They also worshipped the Christ who was crucified."

The advocate said, "O most wise of judges, they have scourged her with many stripes, that she might come to this worship; and if not, thou canst not turn her by force from her faith."

f. 102 b And when the governor had asked all these things he said, "Because the whole of the Pretorium bears witness to Tertullius, and they do honour to his family with their praises, because he is of the senate, and they proclaim what is straightforward and good about him, and that he is a worshipper of the gods, and obedient to the Emperors; and I also am convinced by the ancient writings, and the innocency of the man has been truly shown to me, he is therefore freed from our judgment until the Emperors can hear him: but let the insolent girl stand before the judgment-seat." And the lictors brought the bride of the Christ and placed her before the judge in the court of judgment. Then the wicked and bloodthirsty people shouted against her (saying) that she ought to be burnt alive. But the thoughts of the believing woman were all with God, and she looked up to the height of heaven, and called with boldness on our Lord, saying:

"O Lord Jesus the Christ, Son of the Living God, true Son of the Father, whose birth no man can oppose; neither emperors, nor judges, nor yet principalities, nor powers, nor yet lords, nor yet cherubim, nor yet seraphim; because, O Lord, they all have been created by Thy hands; and without Thy mandate nothing could have existed; and only Thy Father knoweth thee. Therefore He sent Thee from the highest heavens to the sinners who were awaiting Thee. Thou, O Lord the Christ, art the glorious High-Priest, the Redeemer and Saviour of our souls. O Lord, help Thy handmaiden, for she has no helper but Thee; that Thy holy name may be

glorified, whilst Thou doest these things quickly. Accept the prayer of thy handmaid."

The governor was amazed and astonished for about an hour: and he commanded that they should bring her before the judgment-seat; and he asked her, saying, "What is thy name?" And she returned an answer, saying, "Why dost thou seek after my name? I am a Christian." The governor said, "Is he who stands [there] thy master?" The noble woman said, "He is the master of my body only, but over my soul God rules."

The governor said, "Why dost thou not worship the gods as thy master worships (them)?" Mary said, "I am a Christian, and I do not worship the dumb idols, but I worship the living and true God, who is eternal." f. 103a

The judge said, "From whom didst thou receive (the idea) of being a Christian?" Mary said, "I received it from my parents." The judge said, "And were thy parents Christians?" Mary said, "They also received it from their parents." The judge said, "I suppose that before they received it ye were chiefs in this religion. But even if it be so, approach and sacrifice, so that thy master may be quit of the accusation of the law." The noble woman said, "How has this entered into the desire of my mind? He also oftentimes constrained me to eat of what was sacrificed, and has tortured me with many scourgings, but the love of the Christ my master is stronger in grace, more than the torments of the wicked (man). And because my parents laid hold of the divine teaching which was preached by Paul the Apostle, for he said, 'Who shall separate us from the love of the Christ? shall tribulation, or anguish, or persecution, or nakedness, or the sword?' And because they laid hold of these things, they confessed the Christ, and believed that neither death, nor life, nor angels, nor principalities, nor

f. 103 b things present, nor any other creature can separate us from the love of God, which is in Jesus Christ our Lord. As I also say the truth, and I lie not, my conscience, which is Christ, bearing me witness, that I depart from this world a Christian." Mary said, "Will thy torturers continue to the end, as they have but a short time? Therefore do what thou wilt, for I have the Christ, the Saviour of my soul."

And when the judge had heard this he commanded that they should strip her and prepare her for the tortures. And when many people saw her, they wept bitterly and shed tears with sobs, and they cried out against the governor, saying that he should show her a little patience. But the governor was not willing to be persuaded, but decreed that they should torture the blessed one. And again the bystanders cried out against the governor, "Thou judgest wickedly; thou art going beyond the law."

And when the governor heard the voice he was astonished. It appeared to him that it was not only men who were crying, but also the buildings were wailing. And he commanded the lictors who were standing there not to keep her. And he said to the people who were present, "Wherefore are ye making a tumult, and resisting the commands of the Emperors? Is it not right for us to hearken unto the commands of the Emperors?"

They all answered as with one mouth, saying, "The judges of the province, the victorious Emperors, command
f. 104 a with gentleness and persuasiveness that men should be led forward to sacrifice. But if they do not obey, they are to die by the sword. Now if she does not obey, command concerning her that she die by the sword. And we request this, that three days be given to her, so that perhaps she may be persuaded, and fulfil the law of the Emperors." The judge said, "Do ye persuade her, for, lo! ye have

seen that she was not in the least persuaded by me." The interpreter said, "What dost thou say, Mary, if three days be given to thee, wilt thou sacrifice?"

Mary answered, "My helper from of old was the Lord." The judge said, "I give thee a respite of three days, and I swear by all the gods that if thou art so stubborn again thou shalt die by a variety of tortures." The noble woman said, "Only one thing do I ask of thee, that my master shall be held blameless, and shall be liberated, as innocent, from the judgment." The governor said, "He shall be liberated blameless; and thou, if thou wilt be persuaded, shalt receive gifts, and shalt find freedom, which is a great thing among men." Mary said, "As the Christ liveth, He who hath given me all freedom, and in whom I trust."

Then he commanded that she should be kept carefully without dishonour. And the blessed one descended from [before] the tribunal and signed herself with purity. And she ran actively and lifted up her eyes to
 Ps. cxxi. 1 heaven and prayed, saying, "I will lift up mine eyes unto the mountains, from whence my helper shall come. My help cometh from before the Lord, who made heaven and earth." And suddenly she saw wonderful f. 104 b things; the heavens which were opened and troops of the angels and the archangels standing, and the prophets, and the apostles, and the martyrs, and the confessors, and amongst them she saw Thekla her sister. And then she saw the cherubim and the seraphim and the Son of God on the right hand of His Father. And thus the noble woman rejoiced, as one who has just entered through the gate of Paradise. But as for her persecutors their limbs became weak, and they fell, because of the help of the Lord, which accompanied His handmaiden. But many others were pursuing her. And when they surrounded her on every side she cried with a loud voice, saying, "Lord Jesus the Christ, Thou art He who came down to

the fiery furnace in Babylon and rescued the three young men from the fire. And Thou art He who didst shut the mouth of the lions and rescued Daniel Thy servant, and didst lift him out of the lions' den unharmed. Also Thou didst deliver Jonah from the sea and from the belly of the fish, and Thou didst bring him up in three days. Thou, Lord Jesus, didst give light to the blind, and didst give hearing to the deaf. Thou wast the Healer of all sufferers, and the expectation of all the righteous. Thou art He, Lord, who didst hear the voice of the blood of Abel, and didst avenge him of Cain his brother. Thou art He, Lord, who wast present with Joseph, and didst deliver him from being slain by his brothers. Thou art He, Lord, who didst come, and art about to come to judge the quick and the dead. Redeemer of Thy handmaid! Jesus the Christ! hearken to my voice, and receive my soul; for dogs have compassed me about. Deliver not Thine handmaid into the hands of those who hate Thee. Thou, Lord, art the Mediator between God and man. Hear, Lord, the voice of Thy handmaiden, and redeem me according to the plenteousness of Thy mercy."

f. 105 a And when she had finished her prayer, the rock before her was cleft, and it opened its bosom for [her] deliverance like a foster-mother for her son; and it treasured up the bride of the Christ in its bosom. And the great crowd who were there went round about like blind people seeking for her. And when they came to that rock they found on the top of it something like three finger-breadths of the corner of her veil, and the fringes which were visible. And they returned and informed the governor of what had happened.

And the governor, in a great rage, commanded a certain man whose name was Placimus, the ruler of the city, to go to that place with a great many people, and to quarry the rock, and to dig deep in the earth, until they

should find the blessed one. And when Placimus had received this commandment, he ordered the herald to cry aloud in the city and to say, "All ye citizens! assemble yourselves, and gather at the appointed time, and come; and let us take vengeance for our goddess." And when they were all assembled in the temple of the idols, he commanded them to take iron tools that they might dig the place with them. And when they were all assembled, and were ready to go and work, suddenly there was lightning from the east, and fearful thunder, and a great earthquake, and there appeared two terrible horsemen descending as it were from heaven to earth; and their lances were like burning lamps, and at the same moment many fell down through fright and died. And those who remained were chased by them as far as the door of the idol-temple. But when Placimus arrived at the door he also suddenly fell and died. And fire came down from heaven and burnt up the f. 105 b house and the idols, and many of the wicked people were burnt. And those who died were, with those who were burnt, two thousand seven hundred in number. And those who were left fled to the city, and they cried, saying, "Great is Mary's God and great is the God of the Christians, and He is God in truth."

And they ran in a crowd and went into the church, seeking mercy from God, for the wicked things which they had done. And three thousand souls from amongst them believed on that day. And in the days of the martyrdom of the blessed Mary the persecution of the Christians ceased¹.

Here endeth the martyrdom of the blessed and noble Mary, and she conquered in the conflict with the wicked judge.

¹ The Sinai Palimpsest adds: "May the Lord grant to us to find mercy in the judgment, in the place where there shall be a recompence to the righteous, (and) shame to the sinners, by the grace and mercy of our Lord Jesus the Christ. With Him also to His Father be glory and honour with the Holy Ghost for ever."

IRENE.

AGAIN, the story of Saint Irene.

In the six hundredth and twenty-first year of the reign of Licinius, king of the city of Magedo, an only daughter was born to him, and he called her name Penelope. And when she was six years old her father and mother consulted as to how they should shut her up, and in what place there
f. 106 a should be a retreat where she might learn [her] letters, until she should come to full stature and arrive at a marriageable age, so that the wedding-feast might take place when she should emerge from the retreat. And they proposed to build a castle outside of the city and to surround it with a strong wall; and that Apellianus, her secretary, should mount with ropes by means of the contrivances of an engine of the artificers to her own high window in the castle; and whilst he sat outside there were curtains hung between him and the maiden, [and] he was to teach her letters. Licinius the king agreed on these things with his wife. And they began at once to the work, and he commanded and the artificers came, and he set the men to work immediately. And he appointed three hundred overseers who made the slaves and the builders work. And five thousand skilful carpenters to prepare wooden instruments, and two thousand stone-cutters, men who were to cut stones from the mountain, and three thousand carts which were to carry the stones. For the king was eager and hurried the workmen to finish the castle in nine months.

But when they had begun the work, the building progressed chiefly through the insistence of the king

who was beside them. And when the castle was completed, with its ornamentation, and its beauty, and everything suitable to it, the king desired to have a dedication festival for it; and he sent and invited five neighbour kings, and they came at the appointed time with their armies, and with a great endless crowd accompanying them.

And when the king saw the great crowd, he commanded f. 106 b that five thousand oxen should be slaughtered, and ten thousand sheep; and these kings and their armies enjoyed themselves for thirty days; and at the end of three days every man departed to his home. And the kings and their armies went one by one to his city.

But afterwards the king called for his daughter and said to her, affectionately, "My daughter, I have built a castle for thee, adorned with all beautiful things; elegant in its loveliness, very wonderful in its aspect, glorious in its appearance, firm in its foundations, and strong in its walls, and superb in its apartments, loftier than all work, an astonishment to its beholders; wonderful in its construction, impregnable and invincible to men, that cannot be overthrown by giants. Now therefore, my beloved daughter, I wish to shut thee up there in that castle for a fixed term of years, until thou shalt come to full stature, and arrive at thy wedding-day. Do not murmur then, my daughter, and let there be no anxiety in thy heart, and let not fear dwell in thy mind. For, lo! I have commanded that ninety-eight gods shall mount thither with thee and take care of thee. For I will set up seven gods in each chamber of the castle, that the evil one and his power may not rule there, nor trouble thy childhood. Be not therefore anxious, for, lo! I have made everything that is beautiful for thy comfort: my beloved daughter."

But when the king's daughter heard these things from her father, she lifted up her voice with weeping, and said f. 107 a

to her father with bitter tears, "Thou art shutting me up alive, my father, within the gates of Hades, whence I shall never go out; and I shall never again hear the sweet voice of my mother nor of other women. I shall not see the sun, nor the moon, nor shall I contemplate the brilliancy of heaven, nor the stars. My eye shall not delight in the birds of the air, I shall not distinguish between day and night in my prison-house whilst I am in it. I shall raise my [voice] to heaven. Never again shall I walk on the earth, I shall not even need a shoe, except for ornament. Forasmuch as I cannot take a walk, what can it profit me? Affliction and anxiety come upon me from all sides. My father! I shall never again see children like myself, of my own age. Henceforth I renounce all created things. Forasmuch as I shall suffer in Hades and in the grave, whence I shall never go out, truly my beloved parents will weep for me with sobs and even with lamentations."

And when she had said these things there was great weeping and much mourning in the house of the king. And also the faces of all his servants wore a look of sadness.

But when the queen, the mother of the girl, saw her daughter, and heard these words from her, she rose in haste and went hurriedly to the girl, and threw her arms round her neck, and embraced her weeping. And she said to the
f. 107 b king with anxious tears, and with bitterness of heart, "I shall not leave my daughter. I will go to the grave with her and be imprisoned in Hades. I will die with her, and I will live with her."

And it came to pass, on a certain day in the palace of her father, that at the turn of the day the king dismissed all those who were coming in and going out from his presence; and he led his daughter and went to the castle which he had built; he and his daughter and a great crowd

of the magnates of the city with him. And he took his daughter up to that castle and her thirteen handmaidens with her for her honour and for service. And he took up a throne and her chairs, and a dining-table and a candlestick; and all the vessels for her service with her; and her ornaments, and her trinkets, and her crowns, all of gold, and emeralds, and pearls; eleven changes of raiment of all colours; of linen, and silk, and purple. And afterwards the king and the queen kissed the girl and went out. And they left her in peace, they and the magnates of the city, whilst the slaves and the handmaidens were weeping like people who are mourning and grieving for a dead person at the grave.

Then the king commanded and they shut the outer doors of the castle and he sealed them with his signet ring, and he commanded that they were not to be opened until the time arrived for his daughter to be betrothed to a husband. But the king had made the castle as a pavilion because he feared lest the sun should look upon the girl's beauty and blacken her colour with its heat. And f. 108 a when he had shut the doors and sealed them he entered the city, and set guards over the castle outside its walls, one thousand five hundred men, that they might keep watch continually by day and by night.

But during all the days of her imprisonment Apellianus her secretary came to teach her letters. And the guards drew him up with the ropes of the machine to the highest window of the castle. And he sat outside and taught her letters, never seeing her face.

But the girl, the daughter of the king, meditated in the castle when she was six years old, and she was there six years and three months, and at the end of this period the king's daughter saw as in a dream that the window on the east side of the castle was opened, and she saw that a

dove entered from it carrying an olive-leaf in its mouth, and it set it on the table in front of her bed and went out. And afterwards she saw again an eagle entering by the same window and carrying in its mouth a wreath adorned with all flowers, and it also set it on that table and went out. And she again saw a raven carrying a wriggling serpent, and it set it upon the table and went out. And she saw these things and called out for her [confidante] and they took refuge with each other out of fright.

f. 108 b But on the morning of the day her secretary came as usual to teach her letters. And she related to him all the signs and wonders which she had seen. Her teacher said to her, "Do the objects which the birds of heaven laid upon the table remain there until now?" But she said to him, "No, we saw them only in the vision; and they were taken away immediately from before my eyes." And the teacher was filled with the inspiration¹ of the Spirit, and he said to her: "Hearken, O daughter of the king! The dove which thou hast seen is the doctrine of the teaching of the Wisdom of God; and the olive-leaf is the grace of the Christ, and it announces the opening of the baptismal font. And the eagle is a great and powerful king, and the wreath which it carried in its mouth, adorned with all flowers, is the vocation which hath called thee to the espousals of the Heavenly Bridegroom, and the perfection which is completed by faith. And the raven is Satan the weak and crafty one, [who is] also the tempter² of the righteous; and the serpent which he carried in his mouth is affliction and anxiety, misery and tumult, and persecutions. Therefore hearken, oh queen and daughter of the king! to what I tell thee. Thou art called to the city of the great and Heavenly King; and thou shalt be hidden under the shadow of His wings. Thou shalt surely see much afflic-

¹ Literally "teaching."

² Literally "temptation."

tion upon earth. And thy father and thy mother shall deliver thee up to thine enemies; and thy father himself shall be a....and persecutor to thee; and shall meditate evil, and not good, against thee. But why do I talk much with thee? for, lo! a man of God shall be sent to thee, an f. 109 a angel of peace from the presence of the mighty King of Heaven, and he will teach thee all that is necessary to thee." And when her secretary had said these things to her, he descended from her presence at the time when he was accustomed to do so.

Now at the dawn of day the king said to the queen, "The day has arrived for the wedding-feast of our daughter. Let us go and see her face; for the day of the marriage is come."

And the king and queen arose and went both of them to the castle; and the king called his daughter. And she stooped down; and he saw that her face was shining and lovely like the radiance of the sun. Then he was filled with a great joy and said to his daughter, "My daughter, the day of thy wedding has arrived. Tell me therefore, my daughter, that I may tell¹ the time and the place to those who are entering and who are going out; and that I may appoint and make known the date of thy wedding-feast; and that one of the sons of a king who shall please thee, and shall enliven thy soul, let him be thy betrothed."

His daughter said to him, "My father, have patience with me for a single week², and I will take counsel with my thoughts; and then after the lapse of a week² I will tell thee."

And when the king had heard the speech of his daughter, he was persuaded by her, and said, "As thou wilt, my daughter, be it unto thee."

Then he left her and went into the town rejoicing and with exulting mind. Now after her father had left her and

¹ Literally "give."

² Literally "one week of days."

had gone into the city, she drew nigh and spoke to the gods—the idols—those which had been set up there beside her. And she curtsied before them, and said to them, “If ye be gods, hearken to my voice, [regarding] what I say to you. Give me back an answer and teach me the true
f. 109b thing that will help. My father will constrain me to be given to an husband. But I have accustomed myself to the solitude of widowhood, and to the humility of sterility, and to the desolateness of orphanhood. Verily the wedding-feast of the world leadeth away from the truth and it is an obstacle in the presence of the Lord.”

She said again to the idols, “If ye be gods, tell me beforehand. Shall I be given to a husband, or no?’ And she saw that there was no voice, nor any one that listened, nor any who gave her an answer. And she turned herself to the eastern window and she looked at the sky, and she prayed and said, “Lord of the heaven and of the earth, and of the seas, and of all that creepeth in them, if Thou art God the Almighty, Jesus the Christ, the Son of the Living God, He whom the Galileans have preached, if it is proper for me to make a transitory wedding-feast for myself, and to be given to a mortal man, and a bridegroom who will perish; show me plainly Thy divinity.” And when she had said this she sang praises to God.

On that night she lifted up her eyes, and saw the angel of the God standing beside her, clothed in white. And when she saw him, she was sore afraid, and her mind was perturbed. And when the angel saw that she was afraid¹, he said to her, “Peace be unto thee, fear not, for behold! thou hast found mercy and grace before God. And I have been sent to thee to show thee and to teach thee the things to come. And henceforth thy name shall no more be called Penelope, but Irene, which, being
f. 110a interpreted, is Peace. And thou shalt be a strong tower

¹ Literally “that fear had fallen upon her.”

against all the tricks of the crafty one; and many men shall find a refuge with thee, and shall repent and believe in God for thy sake; a thousand three hundred and thirty thousand people, men, women and children. And everything that Apellianus thy teacher has said to thee he said well, about those birds which thou hast seen, and what they carried and laid upon thy table. He spoke justly, for the Holy Spirit spake by him and prophesied, and that man is not far from the kingdom of God. For a man of God shall come to thee from Paul the Apostle, a skilful doctor of the church of God. And he shall have a letter on (his person) and he will read it in thy presence, and will teach thee the faith and the religion of God; and he will baptize thee in the name of the Father, and the Son, and the Holy Ghost. Surely an angel of God will accompany him, and will break down the castle, and he will enter thy presence and baptize thee in the name of the Father, and the Son, and the Holy Ghost. And after thy baptism power and strength will be given to thee, with fortitude and the wisdom of God. And thou shalt have purity from guilt, with the remission of sins."

And the angel went up from her to heaven. And afterwards the blessed lamb of the Christ remained rejoicing and exulting in her mind and praising God for all that she had heard from the angel. And she was looking for the arrival of Timothy that she might be baptized by him, and might receive the sign of the Christ. And on the following day there came to her the holy priest Timothy, accompanied by an angel of God, and said to her, "What is thy care, my daughter, [because of which] f. 110 b I am come to thee to-day?"

And she said, "It is well that thou art come, my father and lord, for it is the time that my sins should be remitted, and my transgressions and faults should be

blotted out by thy coming, in peace, and that I should obtain salvation in God." And when the holy priest Timothy had heard these words he gave thanks, and blessed the oil and the water; and he baptized her in the name of the Father, and the Son, and the Holy Ghost; her, and the thirteen handmaidens who were with her, whom her father had given to her for her service. And after she and her handmaidens had been baptized that holy priest taught them the faith and the fear of God. And the angel who was with him was taken away.

And the blessed lamb of the Christ blessed and praised God without ceasing. And she turned to those senseless idols of the gods and said to them, "I entreated and besought you to tell me the truth, and ye did not tell me. Now therefore, if ye are gods, stand up for yourselves. Jer. x. 11 For the gods who did not make the heaven and the earth shall perish from beneath the heaven." And she obtained power and strength and heroism. And she lifted these idols with power, and flung them from the eastern window, f. 111 a to the ground below, saying to them, "Stand up yourselves, if you can, and help yourselves by your own power, for ye were not able to do anything to help me."

But they were greatly smashed by [their] fall from the great height, and they were ground to pieces like salt, and became as dust.

But when the appointed period of seven days had come to an end the king Licinius went to the castle to see his daughter. And he called her and said to her, "My daughter, behold the appointed period of seven days is finished, as thou didst say, according to thy wish, and what dost thou say?"

Then all the great men who were with him said to him, "O king, mayst thou live for ever! Let thy majesty command and bring down the maiden from the castle, and

bring her into the city, and there will we delight ourselves with her beauty; and she shall be in the palace of the king."

Then when she had heard [it], she said, "After I have entered the palace of the Heavenly King and have dwelt in it; and have delighted in the seal and in the espousals of Jesus the Christ, the Son of the Living God, shall I leave Him and enter a palace of human weeping and full of sin?" "Be it far from thee," said the nobles to her. "From what thou speakest perhaps thou art a Christian?" She said to them, "Now you certainly know that I am the handmaid of the Christ and the bride of Jesus. For behold all the week that I was baptized these were the days of my wedding-feast and of the joy of my nuptials. Oh! do ye not see the destruction of your gods, and if they did not help themselves when they were hurled down from above, how can they help you? Truly ye cherish a vain and empty hope in them. For all the gold and silver that ye possess, which ought to be given to the orphans, and to the widows, and to the needy, and to the oppressed in spirit, ye have called for the goldsmiths, and have given it to them; and by their skill they have made you artificial gods; and ye have worshipped them, and have given to unsavoury demons and to dead idols the adoration which was due to God. They have eyes, but they see not; they have ears, but they hear not; and there is no breath in their mouth. They that make them shall be like unto them, and every one that trusteth in them. Therefore ye are the oppressors of the orphans and of the widows, and spoilers of the poor and of the unfortunate; and the enemies of righteousness; and aliens from God; fornicators and adulterers; deceivers and deniers of God. Repent and turn to the living God. Know ye the merciful God who is able to kill and to make alive; to bring [down] to Sheol and to bring up

f. 111 b

Ps. cxv. 5

[again]. Turn ye to God, while there is room, before the day of doom cometh, and ye fall into the judgment of righteousness. Harken to me, my own father, for my word is to thee! know what I say to thee. When thou didst begin to build this castle, thou didst build it with many people—there was no end to them—and by thy presence which was with them at every moment. Thou didst finish it in nine months, with its ornaments and with all its decorations; and thou wert praised amongst men and lauded for thy work. But our adored God made the heaven and the earth and the seas, and all that moveth in them in six
f. 112 a days; He made the sun and the moon and the stars, and to all of them He gave names. He created the mountains and the hills and the valleys and the plains. He created every tree whose seed¹ is in itself on the earth. And on the completion of these things He formed man in His own image and in His likeness; and clothed him with brightness and made him lord and ruler over all the brutes and the beasts, and the creeping things and the flying things, and subjected all these creatures to Him; and He created them² all by His word; and that was our Lord Jesus the Christ; He whom the Jews have crucified; He who has been persecuted by the unjust people, and He was taken, and was scourged, and was crowned with a crown of thorns, and was crucified, and He tasted the vinegar and the gall on the cross; which sweetened our bitterness; He died and was buried; and in three days He rose by the Divine power which dwelt in Him. And He was exalted and taken up to Heaven to His Father. And He sat down on the right hand of Him who sent Him. And the cherubim bear His throne, and the seraphim stand before Him, and He is worshipped by the hosts of Heaven. He it was

¹ Or "power of germinating," see Gen. i. 29.

² Literally "all these creatures."

who in six days created and made everything by His word. This light hath dawned on the earth, and those who are sitting in darkness and in the shadow of death have seen His light. And the truth ran upon the earth; the sick were healed; the afflicted were comforted; even the diseased were cured; the lepers were cleansed; the demons were cast out; the palsied were made whole; the [eyes of the] blind were opened; and the dead were raised up; and souls were saved and the lost were found; f. 112 b and the erring turned back; and the sinners repented; and the righteous rejoiced; and debts were prolonged; transgressions were forgiven; the baptismal font was opened and many were baptized; the impure were made holy, and the earth rejoiced; Heaven exulted; the hosts of heaven sang, and shouted, saying, 'Glory be to God in the highest, and good will to all men; by the will of the Living God.' Luke ii. Thou therefore, my father, hast been praised and glorified¹⁴ by men for a small and transitory work; and thou hast not thyself searched and wondered and confessed and glorified Him who in six days made all these things and created the creatures; nor our Lord Jesus the Christ, He who extended His grace upon the earth; and filled creation with His peace. And to the Living Spirit, who is the Holy Paraclete, who calleth all men to the kingdom of heaven."

And when the blessed Irene had said these things to her father, Licinius returned her an answer, saying, "I have had great patience with thy speech, my daughter, on account of thy sweet grace, because for years I have heard thy voice; and sweet to me is the sound of thy sentences. Therefore let us go into the city. And thou hast told me what thou desirest."

Then the king and his nobles led the blessed Irene and went into the city. But the queen her mother followed

f. 113 a after her daughter bent in person, and she lifted the dust from beneath the feet of her daughter. And she applied it to her eyes and on her body, saying, "May this dust from beneath the holy feet of my beloved daughter be to me rest and healing, and for the redemption of my life and for the remission of sins, and for the new eternal life." And all the people who saw her, did likewise. And the king turned round, and saw [it], and commanded that no man should hinder them.

And when the blessed one had entered the city the magnates and the patricians and the patrician ladies came out to meet her, and they did obeisance to her, because they saw that she was lovely. But the plebeians and the poor people could not see her because of the great crush; for they were longing greatly to see her; and were running to the high places and standing, and studying her beauty from thence. And everyone who saw her was filled with great joy, as if they had already beheld the face of an angel. And when she came to enter by the door of her father's palace, a certain vicious demon met her, and said to her, "What is there between me and thee, thou handmaid of Jesus? Get thee out of this city, for no Christian can dwell in it." But the blessed Irene said to that demon, f. 113 b "Who art thou? and what is thy name?" The demon said, "Nargium is our name. And I guard this city, and many people are mine. I am the first charioteer of the gods; and I rejoice in quarrels, and exult in slaughter. And I excite disputes, and I rejoice in the shedding of blood. I supply the wizards, and enchain many by means of them. I am the father and the originator of all evils. I am the rock of adamant on which all the souls of the wicked shall be dashed. Now I have made known to thee my power and my courage. Therefore get thee away from the city, lest thou be angry, and I go to thy father, and ruin thee also."

Irene answered, "I say to thee, vile demon, and rabid imp, In the name of our Lord Jesus the Christ, it is not lawful for thee to be in this city, nor to ruin nor to hurt any one of its inhabitants. Therefore begone! lest I destroy thee in the name of Jesus."

But he, when he heard the glorious name of Jesus, fled in fear and trembling, and went out of the city astonished. And as he was going out, he approached the king and whispered in his ear, saying to him, "If thou art mine, Licinius, be strong and of good courage; for thy daughter is mixed up with the error of the Christians." And when he had said this, he went out of the city shaking and howling. And at the dawn of day the king called to the queen and said to her, "What shall we do, for our daughter is mixed up with the error of the Christians?" f. 114 a

The queen said, "Why dost thou think that our daughter is certainly in error? Be it far from her! let it not be! for our daughter has not erred and does not err."

The king said, "She confesses the Christ and denies the gods, does she not surely err?"

The queen said, "But the gods who did not make the heaven and the earth, how are they gods? I also say let them perish from beneath the sky. I disown them and those who worship them. Peace be to our daughter, and glory be to the Christ, who hath called her to immortal life."

Then the king was terribly angry, and he commanded that they should put the queen out of the palace; and that she should remain out of it. But one of the maidens ran and told Irene, "Thy father hath chased thy mother away because of thee." But when she heard it she said to the handmaiden, "Fear not, for beside me my father has the strength of an ant."

And the blessed one rose in haste, and went to the palace of her father, that she might enter his presence with all speed. But many of the magnates and of the king's servants prevented her and tried to persuade her not to do so¹, for they said to her, "Do not shew thyself to-day to thy father; because he is growling² like a lion to destroy thee." But when the blessed one heard it she laughed again and said: "As my Lord and my God Jesus liveth to-day and at this moment I will see him!"

f. 114 b

Now when they heard a knock at the king's door, they went in and made it known to the king, saying, "Thy daughter is standing without and desires to enter thy presence and see thee." When the king had heard it, he commanded her to enter. And the holy Irene entered and stood before her father. And when he saw her, he bent his head³ down, and gazed on the ground in the anger of his mind. For he could not bear to look at her in the wrath of his heart. When Irene saw it, she said, "Why art thou of sad countenance to-day, my father, and not as usual. Thou hast one only daughter; and lo! she is standing before thee. Whereabouts in the palace is the queen, my mother and mistress dwelling? Is she well?"

But he did not answer her a word. Irene said, "Whence hath this anxiety [come] to thee, my father? And I do not know my own parent by reason of his sad countenance." And the king said, "Would that I had not begotten thee, my daughter! then I would not have fallen into this anxiety on thy account. I made a famous castle for thy sake; and I adorned it with all beautiful things; and I surrounded it with a strong wall; and I placed guards over it and I set up ninety-eight gods in it for thy glory and that they might protect thee. And I gave a table and a

¹ Literally "to enter his presence."

² Literally "gnashing."

³ Literally "face."

candelabrum and a throne and all the vessels for thy service of wrought gold, and crowns of emeralds and gold, also pearls. I made thy dresses of all colours, of fine linen and of silk, and of spun gold, and all of them were beautiful. And hast thou repaid me for them, my daughter?" Irene said, "But what evil have I done to thee, my father?" The king said, "Is it a little thing to me, this anxiety and f. 115 a wrong which thou hast caused to me and hast repaid me [with]? Thou hast confessed the Christ, and hast believed in Jesus, and hast denied the gods."

Irene said, "That is not a wrong to thee, my father, that I have believed in the Christ. Nor again is it an anxiety to thee that I confess Jesus. I am hurting thee in nothing. For I rely on the Lord Jesus that thou also wilt soon confess and believe in the Christ. And I know not why thou art anxious."

The king said: "My beloved daughter Penelope, is it thy wish that I should not be anxious?" "Yes," said Irene. "Sacrifice to the gods," said the king.

Irene said, "My father, do not twist thy tongue, nor call me Penelope; do not change my name, for it is not Penelope."

"And what is thy name?" said the king to her.

Then she said: "Irene is my name, for by that name my betrothed and my God called me when I was in that castle which thou didst build for me."

But when the king heard it he was extremely angry, and said, "I renounce this child, artful for evil and not for good, and would that thou hadst never been!" Then the king commanded his magnates to take her away to the circus; and to bind her with ropes and throw her down and cause chariots with horses to run over her; that she might die by the trampling of horses and the wheels. And the servants of sin led her at once and bore her to the

f. 115 b circus. And with weeping and bitter tears they brought her near the place in which there was to be an end to her life. And after these things the king arose and went out of the palace to go to the circus and see the death of his daughter. And one of the noble horses who were there who had been made chief of the stable, cut the ropes of his halter and destroyed the stall in which he was standing and ran straight on the king and bit him and he fell down and died. And it seized his right arm and carried it away from his shoulder, and he fell and died. And it returned and stood in its stall where it had been standing. And suddenly there was much mourning and weeping in the king's house. But as for that horse to it was given the speech of man, for the glory of God. And it spoke and said thus: "Blessed art thou, Irene, handmaid of God, and blessed art thou among women. Thou hast been delivered into the hands of the wicked upon the earth, and in heaven thine espousals and their adornment are prepared. Thou hast wept upon earth, and in paradise thou shalt be embraced by the sweetness of heaven. Here thou art afflicted, but thou shalt be made splendid beyond the splendour of light. Thou art hated by many upon earth, but thou shalt stand and be glorified beside Jesus thy betrothed. Blessed be thou and blessed be thy soul."

Now when the horse had said these things, they led the horses and brought them down to the circus. But that horse remained apart from them; because by reason of its strength they were unable to bring it down with its companions; and because they were afraid that it might kill them, like the king. Now it had happened to the blessed Irene that they had bound her with ropes according to the commandment of the king, and all the horses came and knelt down and did obeisance before her. And all
f. 116 a the people were amazed at this wonder. And suddenly

her fetters were loosed from her; and they saw it and glorified God. And in that hour the servants of the king came and said to her, "A horse has bitten thy father and he is dead; and behold! he is thrown on the ground, and his arm is taken off."

And she said: "Fear not, he is not really dead, but is sleeping and this that has happened was for the glory of God. Ye also shall see [it,] and believe in God."

And when the great crowd heard that the king was dead, grief and sorrow overspread their mind; and they came and fell down before the feet of the blessed one, and did obeisance to her; and they persuaded her saying, "Lady, take pity on thy father who is dead; and it is grievous to thee, for his hand, too, has been taken away, and thrown aside."

And the blessed Irene came and stood over the corpse of her father. And all the people wondered; for they left off their mourning for the dead king, and were amazed at the speech of the horse and at the loosening of its bonds.

The holy Irene said: "Bring the hand that was cut off close to the place from which it was cut. And make it touch the place." And they did accordingly. Then Irene turned to the East, and lifted up her eyes¹ and her hands to heaven. And she prayed, with weeping and sobs, to God, saying, "God the Father in heaven, who hast established the foundations of the earth; Thou Rock that never movest, and fortress that never dost capitulate, Sun of Righteousness and path of life, and Way of salvation, who sittest on the right hand of Him who sent thee, O Lord, my God and my betrothed, Jesus the Christ, Son of the Living God, Thou who callest sinners to repentance, that they may turn to f. 116 b the knowledge of the truth and not perish, Merciful and Pitiful One, hearken to my voice, and look on the humble

¹ Literally "glance."

estate of Thy handmaiden. May Thy strong power come from heaven on this dead man and raise him up, that this crowd may see these things and believe and glorify Thy holy name; and know that Thou art the Lord of the heaven and of the earth, and the Redeemer of all men who believe in Thee."

And when she had finished her prayer, the soul of that dead man entered into him, and he lived, and arose, and sat up. And his daughter turned and saw him; and she went up to him and took him with her hands and set him up, saying to him: "Rise, my father, by the power of Jesus." And he arose and walked to and fro, his hand that was cut off being quite whole, and not a blemish being on his body.

And when all the people saw it, they cried saying, "Great is the God of Irene and there is none but Him." And they believed, and turned to God: and three thousand people were baptized on that day.

f. 117 a Then Licinius the king took his daughter by the hand, blessing God and saying, "Great is the triumph of thy victory, my daughter! and great thy promise in heaven. Thou art called the possession of Jesus, and the inheritance of the Christ; O most fortunate of children! O consolation and faith of parents! Children like thee, my daughter, are able to save their fathers from a painful death! Behold! I also am henceforth a Christian, and a servant of Jesus. And henceforth I renounce this kingdom of the world that passeth away, and I look for the kingdom of heaven that passeth not away; and I leave this kingdom to him who wishes to inherit it. And I will take thy mother, my daughter, and I will go to the castle that I have built for thee; and I also will see Jesus as thou hast seen Him; and I will know Him like thee; and I will be His own and will seek refuge in Him. For I am unable to be king

inasmuch as I have confessed Jesus and have been called a Christian; lest the neighbouring kings come upon me and destroy me from life. For I know and I believe that inasmuch as I have believed in Jesus, they will not be able to hurt me."

Then the king took the queen, and they went away to the castle, and were there confessing the Christ.

Then the blessed one remained in the city doing miracles, and signs of cures. And she taught the word of truth and instructed many; and baptized them in the name of the Father, and the Son, and the Holy Spirit.

After these things Zedeķia the king heard what had become of king Licinius, and of the deeds which his daughter had done: and he was astonished. And he took a great and countless army, and went to Magdu, the city of king Licinius: and when he entered it and alighted in it, he called the magnates of the city, and asked them, "Where is your king?" And they returned him an answer and said, "He is dwelling in the castle which he had built for his daughter, he and his wife." The king said, "And his daughter, is she with him?" The magnates said, "No, my lord." The king said, "And where doth she dwell? Is she in the city?" They said, "She dwells with Apellianus her teacher." f. 117 b

And then the king sent to seek Apellianus the teacher. And he came, and stood in his presence. "Tell me," said the king, "thou old man, is the maiden, the daughter of king Licinius, with thee?" "Yes, my lord the king," said Apellianus. "What is her mind?" said the king, "and what are her meditations? dost thou not know?" "Her thoughts and her meditations," said Apellianus, "are mine and those of all who fear God. For from evening till evening she partakes of an ounce of bread, and drinks a sixth part of a hemina of water. She knows not a table,

nor is she acquainted with a bed, and neither by night nor by day does she cease from the praise of God, and her eye is never done with tears."

And when the king heard it, he was greatly astonished. And at the dawn of day he sent Euphorba with ten chief men to king Licinius, to that castle, and they said to him, "O king, live for ever! Come to our city and receive us, as is thy good custom. What is this that thou hast done? Art thou making a trial of us? Come to thine own palace."

But when the magnates had said these things to Licinius the king, he said to them, "Go ye and say to the king who sent you, 'O noble king, live for ever! My kingdom is given unto thee.'"

f. 118 a Now when king Zedekia heard these things, he went into the palace of king Licinius; and he took his kingdom and inherited everything that he possessed.

And on the following day king Zedekia sent his secretary and his great men for the maiden Irene, because of the honour [due to] her father. And the Hyparch and the magnates who were with him went to the house of Apellianus, to Irene; and they said to her, "O daughter of a king! behold the king seeks thee."

Ps. i. 1 And she arose with great joy, and went, and entered the king's presence, and stood before him. And when the king saw her, he said, "Peace be to thee!" But she did not answer him a word. And after a little while she said to him, "Why didst thou call for me?" The king said, "Let us sit and talk about the peace of the city." Irene said, "I will not sit with iniquitous people, nor will I enter into the assembly of the sinners; nor will I sit upon the seat of the scorners." "Am I then a sinner and an iniquitous man?" said the king. Irene said, "Truly every one who is a pagan is wicked and iniquitous."

But when the king heard [it] he was exceedingly wroth, and was filled with threatenings: and he said, "Irene, sacrifice to the gods!" Irene said, "In vain art thou disturbed, O king! Satan, thy father, excites thee and inflames thee against me. But I do not fear thy threats; because I have believed in Jesus. And He saves me from all thy wiles, and all thy hateful counsels concerning me are useless." And the king commanded them to dig a pit thirty cubits wide and thirty cubits deep, and to throw wild beasts into it, and snakes, and scorpions, and asps, and serpents, and vipers, and all the stinging things of Satan. And the servants of wickedness did accordingly.

And the king commanded them to bring the blessed f. 118 b Irene, and to carry her and throw her into that pit. And the servants of sin led her and carried her thither. And they said to her, weeping, "Why dost thou not sacrifice, O daughter of the king, and live? but thou hast made this choice for thyself to die a grievous death." But she said, "Be silent, for ye know not what ye are saying."

And that blessed one looked down into the pit and saw all the reptiles that were in it, and she said, "How shall I go down?" And they said, "The king has commanded that thou shalt be thrown head downwards into it."

Then Irene lifted up her hands and raised her eyes¹ upwards, weeping; and she prayed to Jesus, saying, "O Lord the Christ, behold, for Thy sake I bear these things. And I go down into this pit [leaning] on the power of Thy divinity. Show Thy favour to me, O Lord, and let the iniquitous people and their father, Satan, be ashamed."

And she made the sign of Jesus between her eyes, and on her breasts, and threw herself head downwards into the midst of the pit. And when she reached the bottom, all these reptiles ran away from before her, and stuck to the

¹ Literally, "glance."

f. 119 a

walls of the pit; and had stuck [to them] and died. And the blessed Irene opened her mouth and prayed, saying, "I confess to thee, O Lord, whose are the heaven and the earth, that Thou art from everlasting to everlasting. Thou hast created all men, O Lord, upon the earth. Thou didst send our Lord Jesus the Christ, Thy Son, and Thy Beloved, for the redemption of the world; and He came and was born of Mary the Virgin; and He conquered all the power of the enmity of Satan; and frustrated all his wiles; and He gave strength and power to those men who worship Him and believe in Him, that they should tread on the wild beasts, and the scorpions, and the serpents, and the vipers, and on all the stinging things of the enmity of Satan. And Thou hast to-day shown Thy grace towards the weakness of Thy handmaiden. And Thou hast slain all these evil reptiles by Thy strong power and Thy swift commandment. And Thou hast saved me by the help of Thy favour. I confess to Thee and I give Thee glory that Thou hast not overlooked my low estate. And Thy grace has come to my help. And Thou hast kept me as the apple of the eye."

And she was in the pit for fourteen days, and she took no nourishment. But she was fed by the Holy Spirit. And it was told to the king that all these evil reptiles had died; and had stuck to the walls in dying. And the king and his magnates were greatly astonished when they heard it. And on the following day the king called her and said to her, "Irene, sacrifice to the gods! Behold, thou hast killed all the reptiles, and thou art alive."

Irene said, "O many headed Satan! is this thy question with me? But I ask thee, O son of deceit, tell me." She said, "Has the weak power of thy gods done any enchantments like these? or is there any power like this that they have killed evil reptiles? except the power of Jesus?"

But when the king heard this, he was filled with f. 119 b
 rage and said, "Bring me hither two carpenters and two
 saws." And they brought [them] to him as he had said.
 And he commanded them to squeeze the lamb of the
 Christ in the press of the carpenters, and to saw her in
 twain. And the servants of sin did according to the
 commandment of the king; and they squeezed her in
 the press. And they placed a saw above her head; and
 the carpenters lifted them up to saw her; and the saw
 became blunted, and did not hurt the body of the maiden.
 When the judge saw that the saw did not touch her
 body, he commanded that there should be a tall engine,
 and that they should tie her there to stakes, and saw
 her in twain. And the engine came; and they tied the
 blessed one to it, and they placed the saw above her
 head. And they let go the saw, and in that hour the
 saw was cleft in twain; and the carpenters fell from the
 engine; and they also were cleft and died. And the
 king saw that the two carpenters were dead, and that
 the saw was cleft. And he turned towards all the people
 and said, "They have made the engine idiotically, and they
 have let the saw go suddenly, and it was cleft, and the
 engine is fallen, and they are dead. It has befallen them
 well; for it was not right for them to meddle with a matter
 that was too difficult for them, and that they knew nothing
 about, I am free from their mistake and from their blood."
 And he commanded that there should be a saw double the
 size of the one which was cleft. And they squeezed the
 blessed one again into the carpenter's press; and began
 again to saw her. And that saw was melted like wax.

And the believing woman laughed at their tortures and f. 120 a
 [their] sawing; and her body was not hurt, and her colour
 was not changed: and she gave glory to God.

And when the king saw that it profited nothing, he
 commanded them to bring a great saw, and to bring a huge

stone of five hundred pounds [weight] and they put it on her breast; and that they should saw her feet off from her knees. And the servants of sin did accordingly; and they sawed off the feet of the blessed one.

But she was singing praises to God with joy and with a loud voice. And she did not feel the pain. And when the king saw that the feet of the blessed one were cut off, he laughed, and said, "Irene, where is thy God? let Him come now and deliver thee from my hands, if He can." Irene said, "By the life of Jesus who has redeemed me and is redeeming me, for there is no grace for thee."

And the king was enraged and blasphemed God; for the bystanders were afraid to weep openly in his presence but they wept in secret and murmured, saying, "Bitter are the punishments of the king and iniquitous are his commandments." For they took pity on the beauty of the maiden and on her youth.

f. 120 b And suddenly the air was aflame, and there were fearful thunderings and fierce lightnings; and terrible noises and mighty voices, like none that had ever been before. And darkness overspread the earth, and the earth trembled; and a voice of the trumpeting of angels came from the sky¹. And when the king saw it, he feared greatly, and said, "Let us flee to the city! let every man flee to his house!" And the king fled and those who were with him to get into the city. And the blessed one remained with her feet cut off, and that stone lying on her breasts. The king said, "Lift it away. Now we will see if the Christ will come to deliver her." And when they had lifted it, and all the people had fled, one of the harlots remained beside her whose name was Curica. She said to the blessed one, "I will not leave thee, thou handmaid of the Christ! with thee I will die, and with thee I will live in life eternal."

¹ Literally "air."

But as for the king and the great men who were with him who had fled, that they might go into the city, they imagined that he had gone before them ; justice was behind them bringing (him) to them. And they had come unwillingly, and stood beside the blessed one, and then they knew that God had come near on her behalf. And when the king saw that harlot beside her, he commanded, and they beheaded her with the sword. And when she was dying the handmaid of the Christ said, "Pray for me, that I may not be separated from thee." And Irene sealed her in the name of the Father, and the Son, and the Holy Spirit. And she stretched out her neck and received joyfully the crown of martyrdom by the sword. And suddenly God cast fear upon the king and upon his great men, and they arose affrighted and were silent in astonishment ; and were unable to walk hither or thither. Then two angels came down from heaven by the commandment of God, beside the virgin of the Christ, and they loosed her from her bonds, and rolled away the stone from her breasts ; and took up her feet which had been cut off, and brought them close to the places from which they had been severed. And the blessed one was healed and arose sound in body. And they went up to heaven. f. 121 a

And the handmaiden of the Christ sang praises to God without ceasing. And she ran and reached the city before the king. But a current of air followed the king and his magnates, it was very cold by reason of the hail which had come ; and it slew three thousand men of these pagans, but it did not hurt the king ; because he was kept for the wrath to come.

And the people who were left cried out, saying, "Truly great is the God of Irene, and there is none but He." And they called on the Lord, saying, "Have mercy upon us, O God ! according to Thy grace, and blot out our sins in

Thy compassion. Forgive us our iniquity in Thy pity, because our hope is in Thee ; and in Thee we take refuge." And on that day eight thousand souls believed.

And the king called the damsel, and said to her, "Lo ! thou hast killed three thousand people with thine enchantments, and thou hast snatched away eight thousand from the gods. When they saw that thy feet were healed they believed in thy God. Now approach and sacrifice, lest thy life vanish miserably from the world."

Irene said, "O furnace of falsehood.....of error, son of Satan ! art thou not ashamed and dost thou not fear God ? Thou hast not laid to heart the coldness of the air which
f. 121 b occurred. And did not trembling dwell in thy heart at the death of thy wicked comrades ? and didst thou not fear Him who saved thee from a death like theirs¹ ? For thou didst not escape from that death because of thy righteousness, but that the crown of my martyrdom might be plaited and adorned by thy hands."

And when the king had heard (this) he was filled with a great rage, and he called the Eparch, and said to him, "Wilt thou not say by what kind of death I shall slay that [woman] of hateful name ?" The Eparch said, "Let them carry her to where there is a mill ; and let them bind her against the spoke of the wheel ; and let them fix iron hooks on the ends of the spokes, and let the water on to the wheel. And when the force of the water shall strike on the wheel and it shall revolve, the hooks will take away from her sides, and thus the disappearance of her life from the world will be very grievous." And the servants of sin did thus, and they fixed wood against the wheel, and bound the virgin of the Christ to it. And they let out the water at the wheel, and at once the water became hard as stone, and did not move. And the wheel did not tremble, and

¹ Literally "from their death."

the body of the blessed one was unhurt. But the king and the magnates who were standing round him were amazed. And the blessed Irene laughed and said to them, mocking, "O mistaken people! Ye have made instruments of torture after your own pleasure by your commandment, and they do not obey you. And in vain do ye weary yourselves..... therefore do what is incumbent on you.....that...of fortitude, and my heroism may be made known to you and to many." But the king and his magnates said to her, "Irene, why dost thou not sacrifice to the gods?" And f. 122 a she said, "Because of the hour of the trumpet which will bring you to life."

Then she said, "When I have truly seen dogs en- Ps. xxii. 16
compassing me, and the assembly of the wicked have enclosed me, as David has said, 'The wicked walk on Ps. xii. 8
every side, like the vile exaltation of the sons of Edom, and their words are softer than oil, yet are they Ps. lv. 21
javelins; their tongue is as a sharp sword; and their poison is like that of cruel vipers. They have compassed Ps. cxviii.
me like hornets, they are quenched as the fire of stubble. 12
Their sword shall enter into their heart, and their bows Ps. xxxvii.
shall be broken.' O hypocrites! hearken and understand, 15
that the prophecy has said these things against you."

The king said, "Irene, come, go up the ascent of the mill-wheel, till my mind takes counsel and my intelligence devises¹ tortures that are more bitter than these for thee." And when she had gone up, he commanded that she should be bound in the prison-house. And the servants of sin carried her and shut her up in the prison-house. And suddenly God cast contentions into the minds of all the citizens, and excited them against the king. And they raised a persecution against him, and the patricians and the plebeians of the whole city were assembled, and they

¹ Literally "begets."

said to him, "As for thee, what art thou doing in our city? and why dost thou sit in a palace which is not thine own? Get thee out of our city, for thou art not our king. Long live our king Licinius!" Then they stoned him and put him out of their city, and he went to his city. And in
f. 122 b seven days he died, and Severon his son reigned after him. And twenty days after the death of his father, he assembled a great army, about a hundred thousand fighting men. And he purposed in his mind that he would go to the city of Magdo, and lay it waste, and avenge by its means the insult [done] to his father, and his death. For he went to that city filled with anger and rage, and he threatened concerning it that he would swallow it like a dragon. For when those citizens had heard [of it] fear fell upon them, and they said to Irene, "My lady, perhaps it is for thy sake that our city is desolate and we are dying"; and they closed the gates of the city, and none might go out and none might enter for fear of the king; for there were a hundred thousand fighting men with him, besides many others who were allied with him, for they came because of the spoiling of the city. And when the blessed one saw that the citizens were disturbed and were weeping, she said to them, "Peace be to you. Fear not. I will go out and go on to meet him."

But they said to her, "We implore of thee, lady, we shall die and our city will be laid waste; but thou shalt not go out to any place; and thou shalt not go near him, lest he slay thee."

But a certain faithful man was there, whose name was Alexander. He said to the citizens, "You are making a
f. 123 a mistake by too great haste. This is she who has slain all that bad vermin by the power of God; and she has also raised up her father, and she has brought down an angel from above by her prayer; and she has done many signs.

Does she fear the rustle of the wing of this locust? For are not his threats weak beside the strength of this valiant woman? Fear not therefore." But when they heard these words, they opened the gates of the city and allowed her to go out.

And she went and reached the king's presence. And she saw his numerous troops surrounding him. And she turned to the east and raised her hands and her eyes¹ aloft. And she prayed and said, "O Lord God! whose are the heaven and the earth, as Thou didst hear the voice of Elisha the prophet, and didst strike the people with a phantom, show the wonder here also, and hearken to the voice of the prayer of Thy handmaid and show the power of Thy might this day, and strike this people with a phantom, and keep the light of day from their eyes, because they are going to lay waste an innocent city; and they threaten to destroy the life of many persons." And when she had finished her prayer, the Lord smote that people with a phantom. And as for the king, his limbs were loosened, and his chiefs beheld that their light² was taken from them. He said to Irene, "Irene, now I know that the power of God accompanies thee. Pray for f. 123 b us to thy God, and we shall see the light."

II Kings
vi. 18

And she bent the knee and prayed to God, and their eyes were opened, and they saw the light. And their limbs also which had been loosened, were healed. And the king and his great men entered the city, and the great army that was with him; and the blessed Irene. And in the morning he assembled the whole city and said to them persuasively, "Peace be unto you. Fear not, there will be no trouble to any man in your city. There is quiet and peace between me and you."

¹ Or "glance."

² The MS. adds, "And the king's limbs were loosened along with his being bereft of light."

And the next day the king said, "Call Irene to me." And they called her and brought her. And they said, "Lo! she is standing before thy majesty." The king said, "Irene, I have forgiven the fault of the city, but I will not forgive thee, because thou wert the hateful cause of the stoning of my father; and he was stoned, and he died. Now if thou desirest that I should not requite at thy hands the contumely and the blood of my father, sacrifice to the gods."

Irene said, "Thou art cursed by God [thou] and thy counsel. But do not thou trifle, but turn to the counsel of thy father, Satan. And what he advises, do it to me quickly and without delay, that thou also mayest know the power of God that is in me."

And the king was wroth with a very great wrath. And he commanded concerning her that she should be kept in the prison-house. And they carried her to the prison-house. And the king said to his great men, "With what torture ought we to kill her?" And they said to him what Satan had sown in their hearts, "Let thy majesty command them to bring three hundred of the best nails, and let them be fixed under her feet. And let sand be dropped into a sack and let her carry it on her shoulders. And let them put a muzzle in her mouth and let one of the soldiers lead her and conduct her for five miles, and make her return [for] five. With this torture she will sacrifice or die."

f. 124 a

And whilst she was in the prison, our Lord Jesus the Christ appeared to her, and a host of angels. And He said to her, "Irene, fear not, for I am with thee; and my Father, with the Holy Spirit, are helping with thy struggle. And all the armies of heaven are helping with thy conflict. And even the bones of the righteous fathers delight in thy victory." And our Lord set His seal upon her, and ascended up to heaven with His holy angels.

And Irene was in the prison-house for fourteen days. And at the end of fourteen days the king called her and said to her, "Irene, sacrifice to the gods. Hearken to my voice, that thou die not very badly."

But she answered him not a word. And when the king saw that she gave him no answer, he was filled with a great anger. And the king commanded, [saying,] "Bring me three hundred nails, and fasten them under her feet, and load her with a sack of sand, and thrust a muzzle in her mouth; and let a soldier lead her like a beast." And the servants of sin made her run five miles, and made her return five miles. But the blessed lamb of the Christ did not feel the pain in her feet, and the suffering did not reach her heart. And when they brought her into the city, many of the pagans were laughing at her and saying, "Where is Jesus? Is He not coming to save her now?"

But the blessed one saw an angel who was standing before her. And he held a rod of iron and struck it on the earth saying thus: "The engulfing of the enemies of righteousness to-day." And when the blessed one came and arrived at the place where she had seen the angel standing, the earth opened its mouth and swallowed up the servants of sin, and many pagans. And the nails were taken away from her feet, and the sack of sand that she carried; and the muzzle was taken from her mouth, and they were swallowed up with the infidels. And when the king saw this sign of a wonder, he was amazed and astonished. And he turned round and said to the crowd of the infidels, "They had sinned some sin before the gods, therefore hath the earth swallowed them up." And in all these things the heart of the king was hardened, and that of his magnates, and they believed not in God. And the angel of God turned hastily towards the assembly of the wicked, and he slew many of them. But the number of those who were

f. 124 b

engulfed with those who died was ten thousand ; and those who were left cried to the Lord God, saying, " Have mercy upon us, oh God ! and forgive us our sins by Thy grace, and be reconciled to us, according to Thy mercies ; for Thou art the merciful God, who hast done many wonders by the hand of Irene." And three thousand souls believed in God at that moment.

And as the king did not wish to believe, the Lord smote him and slew him.

f. 125 a But the blessed lamb of the Christ went into the city, and taught many, and baptized them in the name of the Father, and the Son, and the Holy Spirit. And they brought near to her those who were sick with various and hateful diseases, and she cured them by the power of God. For the grace of God accompanied the holy Irene. And moreover they brought near to her those in whom there were evil spirits, and she cured them by the power of God. And she chased away the demons. And they brought to her a certain six years old boy, in whom was an evil spirit, which withered him up.

And when she saw it she was grieved on account of his youth. And she asked the mother of the boy : " How old is this child ? " And the boy's mother said : " Six years old, lady." And the blessed one, the handmaid of the Christ, took pity on the boy. And she lifted him up in her arms, and sealed him in the name of the Father, and the Son, and the Holy Ghost. And she prayed and said : " God who has created man in His image, the merciful, the pitiful, He who has said : ' I do not wish the death or destruction of men,' O Lord God ! whose are the heaven and the earth, rebuke Satan and all his temptations, and look on the tender age of this boy, and send him help from Thy sanctuary, and let all men know that Thou hast answered them who call upon Thee in truth ; and shew

the sign of Thy miracle in him who has wronged this boy, and may this demon speak and make [himself] known to me."

And when the blessed one had prayed and finished her prayer, the angel of God bound the demon and set him before her. And when she saw the demon, she said to him, "Tell me, thou unclean demon, why hast thou subjugated this boy and spoilt his youth?" Said the demon: "I implore thee, my lady, I have surely been sent." Irene said: "God doth not tempt, and willeth not the death of man. Tell me, therefore, who hath sent thee." The demon answered: "Wicked men who treat each other badly." Irene said: "Shew me who it is that sent thee." f. 125 b
Said the demon: "I have told thee, my lady, that they are wizards, the enemies of the justice of God, and our friends. Therefore we are sent by them for vengeance. And we go wheresoever we are sent. And some men we corrupt, and some we paralyse; and some of them we put to death in ways that are bad and varied."

Irene said: "Bring them to me, those who have sent thee." The demon said: "My lady, whilst I am standing here I will tell thee their names."

Irene said: "Who are they?" The demon said: "I implore of thee, my lady, Amos and Euteles, they who have a bazaar near the great portico of the Temple of Fortune of the city, and who have also a bank."

Then she sent and had them both brought, and she said to them, "Hear ye what this demon saith? Look if he be speaking the truth. And I will not loose the demon; because a demon has never spoken the truth, and see if ye have sent him; and so far as I think, he speaks the truth from fear, for no demon is able to stand up before the servants of God and lie, for he fears lest they should destroy him."

And the holy Irene turned towards all the people, and said: "Brethren, do not believe the demon, because he is a liar, and does not desire the quiet of men, but wars and contentions; because he is the enemy of justice. But I ask you to tell me the truth. Has it ever been heard by you about these men that they are malefactors?"

f. 126 a They said, "Yes, lady, they are bad, and their parents also followed these bad courses, and they have corrupted and destroyed many people of the city."

And she said to these two bad men, "Verily ye have sinned like men and have made God angry, but now repent towards Him; and your sins shall be forgiven; and your debts shall be blotted out."

And they returned her an answer: "But as for us, lady, we do not know what thou hast said, and we cannot approach to that business." And when Irene saw that they denied about their deeds and that they did not want to confess and repent towards God, she said to them: "Ye yourselves know; I am freed from your blood." And she looked to heaven and said: "Lord Jesus the Christ, Son of the Living God, if it be true what they say about these men, and if they do not want to confess and repent, shew concerning them a sign of miracle in the sight of every one; and let those who are standing here see and know that Thou only art the God of truth." And immediately a fire was kindled in their hearts, and it took hold of their bodies, and they were burnt. For the burning came from themselves and amongst them, and they were like a flaming furnace. And they burned and became like burnt firebrands. And when they saw them a great fear fell amongst them. And after these things she lifted the boy in her arms, and looked to heaven and prayed. And she sealed him in the name of the Father, and Son, and Holy Spirit. And he was healed and she gave him quite whole to his mother.

But when the great crowd who were standing there saw the death and destruction of the wicked people, and the healing of the boy, they gave praise to God and shouted, saying, "Great is the God of Irene."

And after two days some people were carrying a certain f. 126 b young man and were going out to bury him. And the blessed Irene saw that his parents were weeping, and were lamenting bitterly over him, because he was their only son. And she was grieved. And the father of the young man who had died, when he saw the holy Irene, came and fell on his face before her feet, saying to her, while prostrate, "I beseech thee, lady, have pity on the humiliation of my grey hairs. This was the only son I had. And if thou wilt, pray to God that he may live. For we also are Christians, lady, and disciples of the Word of thy holiness, and by means of thee we have known the Living God."

And she took pity on his old age, and went with him to those who were carrying the bier. And she spake to the bearers and they laid the bier down on the earth. And she turned to the whole crowd and said, "My fellow believers, offer prayer to God with me." And she stretched out her hands and looked¹ towards heaven, and prayed, saying, "O Lord God, King of the ages, He who sitteth on the cherubim and the seraphim stand before Him: and the angels and the archangels and all the hosts of heaven serve Him with fear. O God who didst shew wonders by the hands of the prophets and of the holy fathers; Lord of the righteous, and Lover of the penitent; He whom the prophets sought for and whose faith the Apostles preached: in the created [world] by Jesus the Christ, the Son of the Living God; He who said, 'He that believeth on me, greater works than these which I do, shall he

John xiv.

¹²

¹ Literally, "and her look."

do.' He who gave life to the only son of the widow, and snatched the daughter of Jairus from death by His hand.
 f. 127 a He who called Lazarus out of the grave, and brought him up out of Sheol, the voracious pit. And now, Lord, Thou art and Thou dost exist for ever. Shew, Lord, the power of Thy might in this dead man, and let him live, and stand up; because he also is the only son of his parents. And let these multitudes see [it] and praise Thy holy name. And let all the erring ones turn towards Thee."

And when she had finished her prayer, the dead man lived and arose and ran and came before her and adored her. But when these crowds saw it they were astonished and they praised God. And many believed in God on that day. And on that day, by the will of God, Timothy the holy priest came to the holy woman. And she saw him and rejoiced with great joy. And she ran and did obeisance to him as to the apostle of Jesus. And she led him and went to the castle where her father and her mother dwelt. And she said to the great crowd of the believers, "My brethren, be active, and come with me as far as the castle." And as they were on their way, it was told to Licinius her father, "Thy daughter and a priest of God are coming towards thee." And when he heard [it], he rejoiced with great joy. And when he saw the great crowd that was coming, he commanded that all the gates of the wall should be opened, and the gates of the castle itself. And the king and queen ran and went joyfully out to meet the holy priest, and Irene their daughter. For their mind exulted when they heard that their daughter was alive, and was coming towards them.

f. 127 b And when they saw their daughter with the holy priest, they ran and did obeisance to him¹. And they wept and

¹ Literally, "to the holy priest."

kissed and embraced their daughter lovingly, and praised God. For they had imagined that their daughter was dead. And when they saw her in life, they rejoiced and praised God. And the blessed one turned to her father and her mother, and said to them, "Peace be to you, my beloved parents. Be not troubled and weep not, for behold God hath given you His grace, and by means of the fruit of your blood ye have known God." And she turned to the holy priest and said to him, "I beseech of thee, my lord, priest of the living God, complete thy blessing and thy favour to my weakness; and baptize my father and my mother, and the many young men who are hoping to receive the symbol of the Christ": and she said to her father and to her mother, "Dear parents, behold [, this is] the day when your debts shall be wiped out, and ye shall be washed from the filth of your sins. Behold, our Lord Jesus hath sent the holy priest. Take the baptism and receive the symbol of the Christ; and partake of the marriage feast of the heavenly king." And they said, "And what may prevent it, O beloved daughter?"

And the priest took the oil, and blessed and anointed them, and he blessed upon and sanctified the water, and baptized the king and the queen and also the soldiers: and [of] the troops of the king four hundred persons who were with them, and fifty thousand persons of the many people who had come there. And after the holy priest had baptized them, the holy Irene greeted¹ her father and her mother, and all the rest of the household. And the blessed one commanded them and said to them, "Be confirmed in what ye have received. Be valiant in Jesus, and be strong in the faith. Lo! ye have received baptism. Your bodies are cleansed, and ye are mingled with the sheep of Jesus. Your hearts are sanctified to be a dwelling-

f. 128 a

¹ Literally, "gave peace to."

place of Jesus." And she said to them, "Abide in peace, and if it please the Lord Jesus, I will see you again." And she went out of the castle with the priest, and many people. But the king and the queen remained in the castle, and the four hundred persons who were with them, who had been baptized, praising God, and there was great joy in that city.

And afterwards two lepers drew near to her, who came from a far country. And she saw the dust that was upon their faces, and that their shoes were split, and she knew that they had come from afar. And she said to them, "Why have ye come to me? Behold, I am a weak woman, commonplace and feeble, and I possess nothing in this world, and I am a sinner." But they said to her, "O lady! thou doest well to humble thyself in [relation to] thine own will. But towards God thou art elect and great. And thou dost fulfil the word of Jesus thy
 Luke xviii. Bridegroom; for thou hast heard that He said, 'Who-
 14 soever humbleth himself shall be exalted.'"

And those people threw themselves down on the ground before her feet, and they wept and said, "If thou wilt, lady, pray for us to God, and we shall be cleansed from our leprosy."

Then the holy one threw herself down before the Lord
 f. 128 b and shed tears with sobs, and prayed, saying, "O Lord God, to whom belongs the heaven and the earth, hearken unto the voice of Thy handmaid. And in Thy compassion grant my request: and may Thy power come from on high on the bodies of these people, and may they be cleansed, and let many see [it] and praise Thy great and fearful name." And whilst she was praying, the angel of God came and stood before her. And he said to her, "Peace be unto thee, Irene, virgin of the Christ."

And when she saw the angel, she said, "Blessed be

Thou, O God, to whom belongs the heaven and the earth, for Thou hast heard the voice of Thy humble servant, and hast not turned away Thy face from me. But Thou hast sent Thine angel from on high from before Thy holy throne; and he has come to heal and to cleanse the bodies of these people." And immediately a fountain of water sprang up there. And when the blessed one saw it¹, she praised God and said, "This spring is from the holy water of Jordan, of that which Elisha the prophet blessed; and the Lord of Elisha blessed [it] by His baptism."

And she said to these men, "Go in and wash in that water, confessing the Father, and the Son, and the Holy Spirit; and your bodies shall be cleansed, and shall become tender as infants." Then these men went with great fear into the fountain of water, saying, "We confess the name of the Father, and the Son, and the Holy Ghost." And they came out of the fountain with their bodies cleansed, and fear and astonishment took hold of the great crowd f. 129 a that was there, and they praised God that the blessed Irene, the virgin of the Christ, had done these miracles and cures.

And she was three years in that city. And when Zedekiah and Severon his son were dead, Numerianus reigned after them, the son of Septinus. And he inquired about the blessed Irene. And he said, "Where is she?" And they said to him, "She is here in the city." And he sent soldiers, and commanded them, and said that they should "bring her to the city of Callinicus; and let her be kept there until I come." And the soldiers found her, those who went out after her; and they brought her to the city of Callinicus; and there she was carefully kept in the prison-house until the king should come there. And when he came, they informed him [saying], "Irene is there, she

¹ Literally, "the fountain of water."

whom thy Majesty asked for." And he commanded, "Bring her to me." And she came and stood before him. And when the king saw her, he was astonished.

And he said to his great men, "Hallo! this maiden is very like her father." And he said, "This girl is [the daughter] of Licinius; he forsook his kingdom, and renounced it; and now this city is without a king. On her account Zedekiah my brother was stoned and died. And because of her the angel of the Lord smote Severon his son and slew him. And I seek to requite their blood at her hands. And I fear lest a fate worse than that of my colleagues should befall me. Truly, as I see, this woman is a destroyer of the kingdom and also an overturner of kings. And I know not what I shall do to her." And he turned and said to the advocates who were standing in his presence, "Advise me in your wisdom by what torment I shall destroy her from the world. She has killed my father¹, and Zedekiah my brother; and she caused Severon his son to perish from the world. And what will she do to me? She is the extirpator of royalty." The magnates said to him, "Truly thou hast spoken well, O lord the king." Then the king commanded that they should bring her before him, and they brought her, and she stood before him.

The king said, "Irene, what dost thou say? Wilt thou sacrifice to the gods or wilt thou be obstinate? and dost thou persist in the folly of the Christians?"

Irene said, "Because thou hast repeatedly said that I am the overturner of royalty, I say to thee, that thou also, if thou dost not believe in God, in a very little while the judgment of God shall overtake thee also; and thou shalt die a frightful and uncommon death. And then thou shalt know that there is a God who rules in the heaven

¹ Cod. "her father."

and in the earth." And when the king had heard [it] he was filled with great rage ; and he commanded, "Bring me men who are artificers in copper." And they came and stood before him. The king said to them, "Make me three very large cows." And they made them and brought them to him. And he commanded that they should be greatly heated. And these cows were heated for three days and three nights, until the copper was nearly melted. And when the cows were heated, he commanded, and they brought Irene before him. The king said, "Irene, what sayest thou? I have commanded that there should be f. 130 a three cows of copper on thy account. And [here] they are. And I have commanded that they should be heated. And they are also heated frightfully. Now if thou wilt sacrifice to the gods, thou shalt be delivered from a frightful and terrible death. But if thou wilt not sacrifice, thou shalt be cast into the cows and shalt be burnt, and shalt die a very hard death. And if thou shouldst conquer the one by thy witchcraft, thou shalt be cast into the other ; and if again thou shouldst conquer the second one by thy skill, thou shalt be cast into the third, and shalt perish. And very grievously shalt thou depart. And we shall see if Jesus will come, He in whom thou believest, and will save thee from my hands. Approach, therefore, and sacrifice to the gods."

Irene said, "Be not troubled, O son of Satan ; for however much thy father Satan hath excited thee against me, I am not afraid of thee, neither now do thy threats move me. See therefore that thou explain to me in the skill of thy deceitful teaching, the stripes and the torments of thy contrivances." Then the king was greatly enraged, and said to her, "Cursed child ! slayer of its parents, extirpator of royalty, thou hast called me senseless, I will shew thee what sense there is in me, by means of the torments that

my mind shall devise against thee." And he commanded them to carry her out, and to heat these copper cows. And he commanded the heralds to go out into the city and proclaim that all men should come and see the punishment and procession of the infidel despiser of the gods. And when all the city was assembled, the king came and sat on his judgment-seat, and he commanded them: "Bring before me the audacious one, the parricide." And she came and stood before him. The king said, "Irene,
f. 130 b choose between two things, either sacrifice to the gods, or go into the copper cow."

Irene said, "O senseless fool, and ignorant sinner! son of Satan the coiling serpent! I have said to thee once [for all] that I am a Christian; and I will not sacrifice to the infidel demons nor to the foul fiends; and I will not forsake Jesus the Christ, my Lord; and I shall not be forsaken by Him. And these cows which flame by means of thine evil skill, are to me fountains of cold water by the help of Jesus, and they are of no account to me. For thou shalt see quickly the power of the Lord Jesus to help that is with me. And as for thee, His wrath is ready to come upon thee by means of a terrible angel. And thou shalt die a fearful and uncommon death; not like thy predecessors, but thou shalt die the fearful death of terror. And thine [own] liver shall be thy food, and thy lung thy sustenance. And thy punishment shall be from thyself and in thyself. And thou shalt know that there is a God in heaven." Then the king waxed exceeding wroth, and was like a lion eager to rend. And he commanded them to throw her into the copper cow. And when she heard [it,] before the servants of sin had laid hold of her and led her out, she made the sign of Jesus on her breasts and between her eyes, and she ran boldly to the copper cow and went in. And immediately the fire was quenched;

and the handmaid of the Christ was set free like a ship on a peaceful sea ; and waters flowed from the cow itself. But when the judge saw it, he said to the people, "Did I not tell you that she would conquer by her witchcraft?"

But all the people wept bitterly, when they saw the beauty of her youth, and what torments she suffered. f. 131 a

Then she prayed in God's presence and said, "O Lord God, who dwellest in the highest heavens! hearken to my voice, and let Thy mercy come hither. See, because of Thy name I suffer these things. This I know, that Thou hast helped me and wilt help me. But because of these crowds, that they may see the sign of a miracle and may praise Thy name." And when she had said these things and had prayed, she saw the angel of God standing beside her. And he said to her, "Peace be to thee, Irene; fear not, for the Lord is with thee, and I have been sent for thy comfort." And she rejoiced and exulted at the sight of the angel.

And then the king commanded them to throw her into the second cow. Irene said, "O Satan, and son of Satan, and enemy of justice, if thou hast not been confounded by the first cow, thou shalt be confounded by this second one; and thou shalt despise thyself. And if again thou art not moved by the second, thou shalt be confounded by the end of the third, and shalt blush, when the wrath of the Lord shall come suddenly upon thee."

And he commanded them to throw her into the second cow. But when she heard it, she sealed herself in the name of the Father, and the Son, and the Holy Ghost. And she went into the cow rejoicing and exulting in the power of Jesus to help. And immediately the fire was quenched, and the flame was cooled, and the cow was melted like wax; and the blessed one was not hurt. And when the king again saw [it] he said to his magnates,

"Did I not tell you that she would conquer the fire by her witchcraft?"

f. 131 b And the king commanded them to throw her into the third cow. But when she had heard it, she blessed God and said to the judge, "Thy torments are very insipid and thy fire is very cool. Thou art a serpent with many heads, and with thee are thy servants. For as for these cows, water instead of fire has come to them." And she went joyfully into the third cow in the strength of Jesus, laughing at them, for the pagans imagined that there her destruction would be. But when the blessed one entered the third cow, it walked as if it were animated in the flesh; that it might proclaim to the unbelievers about the grace of God. And that brazen cow walked for four stadia here and there. And all the people who were standing there for the spectacle were seized with astonishment, saying to one another, "Who has ever seen brass that walked like flesh?" And while they were saying these things, they looked and watched whence they should see the blessed one. But as for the cow its brass was melted like water; and it fell to the earth, and the blessed one appeared in the sight of all men. And they were amazed at this wonder. Even the king was greatly astonished that the fire had no power over her. And they all cried to the Lord and said, "There is none like unto Thee, O Lord God, and there are none like unto Thy servants. Be merciful to us as in the abundance of Thy grace. Thou art He who hast done the miracle by the hand of Irene; and Thou hast shewn Thy might and Thy valour amongst the nations." And a hundred thousand souls believed in
f. 132 a God that day. And the few people who were left who were unbaptized, believed nevertheless in God.

And when the king saw that all the people believed in God, he was exceedingly wroth and bitter; and he opened

his mouth and blasphemed against God. And he said to Irene, "I swear by all the gods, that I will not spare thee, but I will cut thee up limb by limb; and I will make thee food for dogs." Then Irene laughed and said, "Thou and thine imaginations shall be confounded, and all thy contrivances against me, thou son of Satan." And when the king had heard [it] he gnashed his tusks like a wild boar against her, and blasphemed God. But suddenly the angel of the Lord struck him with a pain in his heart, and with an internal wound. And he went to his house screaming. And a fire was kindled within him, and he tasted no food, and his liver overflowed and swelled up, and his lung was nourishment for him, and worms came out of his mouth: and his kinsmen were afraid to come near him. And he yelled and burst asunder and died. And his body was decomposed and his bones were scattered. And then the earth did not receive his bones. And when he died, he commanded Bura the Eparch to try the virgin of the Christ. After the death of the tyrant and of those [who were] with him, the word of God had free course by means of the Blessed One; and God was glorified, and the faith became mighty, and many were baptized. And she was in the city of Callinicus for thirty days doing signs and wonders; and she cured many in the name of Jesus. She made the deaf hear; she opened [the eyes of] the blind; she cleansed the lepers; and she healed all who were in pain; and she baptized many in the name of the Father, and the Son, and the Holy Spirit. f. 132 b

And at the end of thirty days the Eparch went to Tela of Mauzalat¹. And he sent soldiers after her to Callinicus to bring her. And these soldiers² found her. And they had heard from many of the citizens the signs and wonders

¹ "Mesēmbria" in the Sunaxaristes.

² MS. "And the soldiers who went after her to Callinicus."

and miracles which she had done. And they were greatly astonished. And they approached and said to her, "Hail¹ to thee, handmaiden of the Christ! the Eparch² sends for thee."

Irene said, "And where is the Eparch?" The soldiers said, "In Tela of Mauzalat, my lady; and he awaits thee there."

And the blessed virgin of Jesus arose, and went with them, and entered the city of Tela. And it was said to the Eparch: "Behold, Irene has come." The Eparch said, "Bring her before me." And she came and stood before him. And when the Eparch saw her, he said, "Peace³ be to thee, Irene."

Is. xlviii.
22

f. 133 a

Irene said, "Dost thou greet me with peace? but there shall be no peace upon thee. Because God has said, that there is no peace to the wicked." The Eparch said, "Thou impudent and godless woman! Thou dost surely insult me. Approach now and sacrifice to the gods, or dost thou not know that I have received a commandment concerning thee from Numerianus⁴ the king to judge thee?" Irene said, "See, and give heed to thyself, lest thou shouldst follow after him who hast commanded thee." The Eparch said, "Approach and sacrifice to the gods, lest I destroy thee from off the world by varied tortures." Irene said, "Hearken, O Eparch, and I will tell thee. We are a spectacle to men and also to the angels. To men for derision, and to the angels for praise. And we are considered as dross by men. Now therefore I say unto thee, O Bura the Eparch! prepare for thyself instruments

¹ Or, "Peace."

² Properly "Hyparch" *passim*. But as there is no other Syriac equivalent for the Ἐπαρχος of Irene's biography in the *Συναξαριστής*, we believe that the translator means Eparch.

³ Or, "Hail."

⁴ MS. "the king of Edom."

of torture as thou wilt, and thou shalt see the power of God in the fortitude with which I shall endure the agony. But thou wouldst force me to sacrifice to the lifeless gods, who neither see nor hear, nor smell, nor walk, whose makers shall become similar to them, and all those who, like thee, trust in them. And I would persuade and advise thee, to turn and to know the living God, who never dies; He who made thee out of nothing; lest thou shouldst die a bad death like thy predecessors." Ps. cxv. 8

Bura said, "O unmannerly child! O parricide! dost thou really threaten me?" Irene said, "I have not insulted thee, but I give thee this advice, that thou shouldst know Him who kills and who makes alive, who brings down to Sheol, and who raises up, and who loves those who return to Him. And I confide in Jesus, that the grace of the Christ will speedily draw thee, that thou mayest know God." The Eparch said, "Shall I also then become a Christian, O cursed child?" Irene said, "I have said the word, which I know shall become a deed."

The Eparch said, "I swear by all the gods, that I will not spare thee, nor thy impudence; but I decree for thee these tortures that have not yet been seen in the world, nor have they entered into the heart of the judges; and they will terrify by their severity all who see them." f. 133b

The Eparch said, "Bring me the smiths." And they came and stood before him. And he said to them, "Make me an arm-chair of iron, and let it be one cubit high in elevation; and make me two thin chains." And they made [them] and brought [them]. And he commanded them to make Irene sit down. And she came and stood before him. The Eparch said, "Irene, what sayest thou? wilt thou sacrifice to the gods or no?"

Irene said, "O Satan incarnate! son of the deceiver! how far wilt thou persist in thine audacity? Have I not

said to thee that I will not sacrifice to unclean demons, nor will I worship foul fiends; and I will not forsake my Lord and my God, Jesus the Christ; and I shall not be forsaken by Him: for He will deliver me from all thine inventions, O senseless fool!"

f. 134 a

Said the Eparch to his servants, "Make her sit down in this iron chair, and bind her with these chains, and heap wood above it. And throw fat and wax and naphtha and sulphur and pitch and resin upon the wood, and kindle the fire." And the servants of sin did thus. And when the fire had mastered the wood, and had risen above the chair twelve cubits, the Eparch said, "Let us see if Jesus will deliver her from my hands." And immediately, by the commandment of God, an angel descended from heaven, and seized Irene by her hand, and set her out of the chair. And the chair and the iron chains were melted like wax. And he took her out of the flame, and placed her on one side out of the fire, when the fire had not reached to her dress. And when the Eparch saw that she was standing outside of the flame he was greatly astonished; and he feared and trembled greatly. And he ran and fell on his face before her feet, weeping, and sought to persuade her, saying, "I implore thee, O lady, handmaiden of the Christ, have mercy upon me. Lo! I also believe in thy God, and henceforth I am a Christian. And henceforth I renounce all the gods of paganism, and let me not die a fearful death, lady."

But she said to him, "Did I not tell thee that thou wouldst speedily turn towards Jesus?" And he said to her, "I implore of thee, lady, pray for me, that I may be accepted and not rejected; and that what I have plotted against thee may not come into judgment against me." And Irene said, "Peace be to thee, fear not, let no anxiety come to thee." But when the crowds who surrounded the

Eparch saw that he believed in God, many also believed with him, and confessed God.

And she was there, in that city, for fifty days. And in it she won many to Jesus, and the Lord God sent the holy priest to her in the city of Tela, and he baptized the Eparch and many who were with him who believed in the Lord Jesus Christ. f. 134 b

But Shabur the Persian king had come to Nisibis; and he had heard about the blessed Irene, that she was in Tela. And at the end of fifty days, he sent seven horsemen after her, and they brought her to Nisibis. And when she had entered the city of Nisibis, it was told to Shabur the king: "Irene is come." And he commanded them to bring her. And she came speedily and stood before him. But when Shabur the king saw her, he did not wish to interrogate her, for he said, "This is the destroyer of royalty." And he struck her with the sword which he held in his hand and killed her. The king said, "Is not this the famous one? Why has she not killed me? Where is Jesus her helper? Let him come now and succour her, if he can."

Then the Christian brethren came and carried away her holy body, and buried it. Said the king: "Lest Jesus should come and raise her up?"

After these things the king was silent; and found nothing further to say about her.

And she was for four days in the grave. And at the end of four days, an angel came down from heaven and raised her up. And he said to her, "Irene, thy struggle is finished, and the crown of thy victory is adorned. From henceforth nothing bad shall come near to thy body; and thou shalt see nothing hateful in the world; because the course of thy labour is finished. Rise therefore and enter the city, and fear not; and make disciples f. 135 a

of many, according to thy custom. And king Shabur, who killed thee, will do obeisance to thee, and will try to persuade thee to remain in his city. And many will believe in God along with him on account of thee. Blessed and happy art thou among women, and great is thy reward in heaven, and glittering is the crown of thy victory at the marriage supper of the heavenly bridegroom, Jesus the Christ." And the angel went from her up to heaven.

And the blessed Irene took in her hand an olive-branch, and she sang praises and psalms. And she went into the city and spake thus: "Let God arise, and let all His enemies be scattered; and let those who hate Him flee from before Him," and "There is none like unto Thee, O Lord God! and there are nothing like unto Thy works. For lo! Thou doest wonders to the dead, and men shall arise and praise Thee. O Lord, who is like unto Thee?"

Ps. lxxi.

19

And when the citizens saw her, they knew that she had risen from the dead, and they ran and did obeisance before her. And they shouted, saying, "Great is the God of Irene. And there is no other, but He alone." And when there was a shout and a great uproar, the king heard it and was afraid. And he inquired what was the noise of the uproar in the city. The dwellers in his palace say to him, "Because of Irene, who is risen from the tomb, they are thanking and praising God who has raised her." And when the king heard [it], he commanded them to bring her into his presence. And Irene came and stood before him, carrying the sprig of olive, and looking like the dove of Noah, which carried the tidings of peace to the world. Thus Irene also carried the olive-leaf, the tidings of her resurrection. And when the king saw her, he knelt and did obeisance before her. And he said to her, "Irene, great is thy God. And now I know that God dwells with thee. And whosoever opposes thee opposes himself. And

f. 135 b

now, lady, I implore and seek to persuade thee, stay in our city, and do what thou wilt with authority and do not fear. Because God is with thee, and man is unable to hurt thee." And she was a long time in that city, teaching the word of God, and making many disciples. And great was the praise of God because of her. And the number of all those who believed in God and were baptized by her hand was a hundred and thirty thousand souls.

After these things she bade farewell to the king and to all the citizens; and went to the castle to see her father and her mother. Ten days before she went thither¹ Licinius her father died; and she went to the castle and found him dead². And she was grieved and remained there for three days. And after three days she bade f. 136 a farewell to her mother; and arose, and went to the city. And she left her mother in peace, and was in the city for three days.

And after three days, by the commandment of God, a cloud took up the virgin of the Christ, and carried her to the city of Ephesus, and she was there; and she did many cures and miracles in the name of Jesus; and she made disciples of many, for the citizens held her as one of the Apostles of Jesus. And she was in that city and in its district for seven years.

And Apellianus her secretary heard it, and he arose and came to her to Ephesus. And when he saw her, he did obeisance to her. And they both rejoiced at the sight of each other. And Apellianus related to the citizens everything that she had endured from the kings, and they were very much astonished.

And on the following day she said to all the citizens, "O brethren and fathers, abide in peace. And be strong

¹ Literally, "to the castle."

² Literally, "that her father had died."

and firm in the Christ. And persevere and be established in your faith in the Christ. For to-morrow I shall depart. And ye have received me well, and your recompence is preserved in heaven. For ye have heard that our Lord
 Matt. x. 41 said: 'He who receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he who receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward and he who receiveth a stranger for the sake of the Christ, the Christ will recompense him in heaven ten thousandfold.' And when she had said these things, she finished her speech. But some of the citizens said, "She has said that she will depart, but where then is she going?" And they said further, "Perhaps she is going to die." Others said, "Nay,
 f. 136b but she will ascend to heaven." Others said, "Perhaps Jesus the Christ, her Bridegroom will send and guide her: for we do not know it because we are sinners. God knows what He will do to His handmaiden."

But the blessed Irene said to Apellianus her secretary, "Bring with thee six Christian men, believers, and come with me to a certain well-known place." And Apellianus brought six Christian men of the patricians of the city, and they went with her outside the city. And they found a certain coffin of marble that had been laid there in that place years before; in which man had never before been laid.

And Irene said to Apellianus and to those with him, "Beloved and faithful brethren, abide in peace. Behold! I shall go into this coffin to-day. And do ye take its cover and lay it above it. And for four days let no man come near to the coffin. And she went into that coffin, saying, "Brethren, be at peace; and the grace of our Lord Jesus the Christ be with you all, amen."

And she said, "Let an artificer come and bring iron

clasps, and solder the coffin and also the lid with lead. And mark ye [it] with your signet rings ; and seal it, and go ye into the city."

And she commanded them, saying to them, "When four days are finished, come ye out and open the coffin ; and look, if ye find my body in it, well, good ; but if f. 137 a ye do not find my body in it, do not doubt, but know ye that my Lord Jesus, my Bridegroom, hath hidden away the body of His handmaiden where He willed. For I know not whither He will carry it ; for I have heard that He said, 'In my Father's house are many mansions'."

John xiv. 2

And they did as she had said. And an artificer came and put clasps on the lid of the coffin, and soldered them with lead ; and they all sealed them with their signet rings, and went into the city. And after four days, Apellianus drew near at the time of dawn, he and six Christian men, they with whose signet rings the coffin was sealed. And many of the citizens went out with them to the coffin ; and they bent the knee and prayed there. And they opened the coffin, and they found the clothes of the virgin of the Christ folded up and lying in the coffin. And they did not find her body.

And they saw the angel of God who was standing there beside the coffin. And he said unto them, "Whom seek ye?" They say unto him, "Irene, my lord, perhaps thou knowest who has taken her away from here." But he said to them, "Lo ! she is enjoying herself in the Paradise of Eden, at the marriage feast of the heavenly Bridegroom, Jesus the Christ, the Son of God." And fear took hold of them, and perturbation remained in their minds ; and they went into the city praising and blessing God, about the wonder which they had seen. And many who heard it believed, and confessed the name of the Father and the Son and the Holy Spirit.

f. 137 b

This is the martyrdom of Irene; this is the conflict of the virgin of the Christ. And she was made the messenger of peace on behalf of all believers.

And the cities in which she triumphed are: firstly, Magedo, the city in which she was born; secondly, Callinicus; thirdly, Tela of Mauzalet; fourthly, Nisibis; fifthly, Ephesus, in which was her good end.

And the kings who judged her: Licinius her father; secondly, Zedekia; thirdly, Severon his son; fourthly, Numerianus; fifthly, Bura the Eparch; sixthly, Shabur the Persian king, he in whose presence she finished the course of her conflict. Praise be to the Christ who gave power to His virgin; and she overcame all the wiles of the devil. May God the Christ give us a portion and an inheritance along with her in the kingdom of heaven! And may her prayer be for the sinner who composed and wrote her martyrology for ever and ever.

Here endeth the story of the blessed Irene.

EUPHEMIA.

AGAIN, the martyrdom of the blessed Euphemia, which took place a mile from the town of Chalcedon, in the days of the Emperor Trajan Caesar.

When Priscus was Proconsul in Europe, there was a great assembly of Christians in the town of Chalcedon. And Priscus the Proconsul had a wicked friend, whose name was Apellianus. And he was a sophist in the f. 138 a erudition of the Greeks. He was a worshipper of Ares. This Apellianus accused the Christians, saying, "O glorious warrior amongst men, and Proconsul wise of heart! let this be known to thy Highness. Because Ares is a great god, so all men should offer sacrifices and libations to him¹ by command of the great Emperor." And this pleased Priscus the Proconsul for the destruction and evil of the souls of those who were enchained in error. And he nailed up placards full of menaces and fierce threats in all the palace of his Highness, which were inscribed after this manner: "Men and friends, citizens of Chalcedon, be it known to you all that it is proper for you to hallow a day, that by command of the Emperor there may be offered a sacrifice to the great god Ares. But if any one should be found who remains in an evil mind, and preaches and teaches the religion of the Christians, I will destroy his body by severe tortures. And let this be the sign to you. When at the time of the sacrifices the horn shall sound

¹ Literally, "to the great god Ares."

which assembles you all, ye shall all hasten reverently [and] eagerly to this temple of Ares and offer sacrifices, and know the great god Ares." And every day Apellianus was assiduous, that at the time that the horns should sound, and they should move tumultuously before the altar, as was their custom, an investigation should be made about every man as to who had the greatest zeal. And he who blew¹ on the horn blew mightily, and collected all who had lost hope. But the Christians, those in whose souls God dwelt, were all assembled in one house, and they besought God by prayer and entreaty. And the blessed Euphemia was also constantly amongst them, she being the daughter of the senator Philophrōn. And Drusina her mother was with her. And she was a believer, and did much almsgiving, because she was looking for the hope and the promise of the Christ. Therefore Apellianus, being of the household of Satan, said to the Proconsul: "There are people here who shut themselves up in a single house, who are not willing to obey the commandment of the Emperor, nor the commandment of thy Highness. And if thou shouldst overlook it now, many will turn from the great reverence for the gods, and will go and join themselves to them, and will scatter and disperse our sacrifice with derision." And when the Proconsul had heard this, he commanded them to come into his presence. And when these blessed ones came, Euphemia came in the midst of them with a joyful countenance and in chaste attire, more than all those who were with her, while she illuminated by her splendour the faces of those who contemplated her.

f. 138 b
f. 139 a And when they came and stood before the judgment seat of the Proconsul, he² answered and said to them: "Let all of you be submissive and obedient to the com-

¹ Or "called."

² MS. "the Proconsul."

mandment of the Emperor, and sacrifice to the great god Ares."

But they all together replied with one voice [and] with the blessed Euphemia, saying, "Be this known unto thee, O Proconsul. We are the servants of the Eternal God, the great King who dwells in the heaven of heavens, and of His true Son, our Lord Jesus the Christ, and of the Holy Spirit. He who hath stretched out the heaven and hath established the earth; and hath created all works. Him we all worship, being eager to offer ourselves to Him in the sacrifice which is pleasing to Him."

But when Priscus the Proconsul heard [this] he said to them, "I am astonished at each one of you. And I honour the prudence of your mind. Because I have more knowledge; and I see the loveliness of you all. Therefore be persuaded by me, and obey the Emperor. And take delight in the sacrifice of the gods; so that ye may have greater friendship from me; and that the Emperor may take knowledge of you; and that ye may have greater rank and office."

But when these brave men heard these things, they abated nothing of the splendour which suffused their faces; but the more were they exalted to the excellencies of the knowledge of God. And whilst the blessed Euphemia f. 139 b was with them, and they were all assembled together in the likeness of a host of angels, they said to the Proconsul, "We, O Proconsul! are the servants of the Most High God; and we are eager that we may be known by Him in the faith which He has delivered to us; and that we may receive His promise which says: 'O good and faithful servant, thou hast been faithful over a little, behold, I set thee over much.' And also to thee O Proconsul! does it not escape thee, that each one of those who have temporal authority is eager to please him who has given him

Matt. xxv.

²¹

the authority, that by means of it he may find higher degrees? If therefore it be that those who are mortal and corruptible, are subject unto mortal and corruptible kings, because they receive and seek for transient and unprofitable degrees, how much more should we keep the covenant, which we have made with God, who is incorruptible, and we expect to inherit the promises in His presence, those which endure for ever, which are incorruptible and inalienable. Do therefore what thou wilt, for we are ready because of the expectation of the heavenly promises to give ourselves over readily to death; and we shall receive the treasures that are being kept for us in the presence of God Almighty."

f. 140 a And when Priscus the Proconsul heard these things he changed his countenance; and commanded that each of them should be tortured with hard and bitter torments. And while these blessed ones were being tortured daily, they endured all the torments for the sake of the Christ, those heroes exulting with joy and encouraging each other to resist bravely in the struggle. And they encouraged the blessed and brave Euphemia that she might attain joyfully to the coronation of her confession of the Christ. And they said to her, "O brave and persevering one! adorn thyself with thy faith, and be courageous in thy sound mind. And like a wise woman who has put on the Christ, receive the victory with all the fathers, whilst thou holdest an unquenchable lamp. Be fortunate in being numbered with the five virgins, those who carried their lamps with joy before the bridegroom, He who will return a full reward in the kingdom of heaven." And when the nineteen days of the labour of the conflict of the blessed martyrs were fulfilled, and they were in the prison nourished by the Holy Spirit; on the twentieth day an idea occurred to Priscus the Proconsul, suggested by the

wicked Apellianus, whose mind was also like his name. And he prepared himself for the interrogation of the blessed martyrs. And whilst he was sitting on his judgment seat, he commanded and they called the noble ones, whilst the blessed Euphemia was in the midst of them like a lamp. And the Proconsul asked them, saying, "Tell me, O young men! Have ye felt these tortures and will ye be persuaded to sacrifice to the great god Ares?" And they said to the judge as with one voice with the noble Euphemia: "How f. 140 b long, O Proconsul! art thou possessed by vanity? when wilt thou not turn from the error which has taken hold of thee? that thou mayest know God thy Creator."

Then Priscus commanded those soldiers of Satan to strike the blessed ones on their cheeks and say to them, "Be persuaded and sacrifice to the great God Ares." And the soldiers did¹ as they were commanded. And when they had struck those blessed ones on their cheeks, their faces shone all the more; and those soldiers were powerless, and left off beating the blessed ones, and became as dead people.

And Apellianus, who was of the household of Satan, he who was perfect in the idea of the devil's error, said to the Proconsul, "Pronounce the condemnation of these people, and send them to the Emperor." And this speech pleased the Proconsul and all his companions. And he commanded that they should be cast into the prison-house, and should be kept carefully until it should be the will of the Proconsul that they should be sent to the Emperor. And the number of them all was forty-nine. And the blessed Euphemia was with them also. And when they had come into the prison-house, Sudrinus the disturber and robber came like a thief and like a wolf who fell upon the flock, and snatched away the bravest and strongest of heart,

¹ Cod. "did to the blessed ones."

Euphemia alone, imagining that he would find her like a loosened garment. But the beloved of the Christ was covered with joy, and she raised her eyes to heaven
f. 141 a saying, "My Lord and my God, Jesus the Christ, Thou art my hope, and let not the work of Thy handmaiden who is before Thee perish."

And when Priscus heard [it] he said to her, "Honour thyself and know the splendour of thy race. And do not thyself destroy thyself: But thou hast been seduced by false words like a woman. Turn now and sacrifice to the great god Ares." But the noble and pure woman said, "The strength of athleticism is not weakened by the weak nature of a woman; but by the preservation of the body the defects of sickness are filled up, for by my nature I stand like a man, that I may be worthy to receive the promises of my fathers."

And Priscus the Proconsul was troubled in his mind that he was overcome by a woman. And he commanded that a machine should be arranged on wheels, and that the blessed one should be thrown amongst them; so that whilst she was stretched out on the machine, and was crushed by it, she should quickly give up the ghost. But when she was thrown amongst the wheels, she marked the sign of the Christ in the shape of a cross on her breast, saying, "O chief of iniquity! how many torments has the enemy of truth poured out in Priscus the murderer? Behold! he sits in accusation and imagines the art of the devil, celebrating the mysteries of his father Satan, as the enemy of the truth. O doer of evil and deceitful man! The torments of thine art do not touch the limbs of my soul; because I have the Christ helping me. And
f. 141 b I hope that by means of great and sore tortures I may show to all men the endurance of the struggle whilst I am worshipping."

And when the blessed Euphemia said these things, those soldiers of wickedness turned the wheels upon her. And whilst every one of her limbs was broken with the crushing of the wheels, the health of her soul was longing and was offering thanks to God, saying, "Let Thy goodness and the light of Thy truth be with me. Thou who hidest with Thyself¹ those who call upon Thee² in truth, turn to Thy weak and stricken handmaiden and save me from this abyss of that wicked and bad and devilish one, and from the threat of Priscus, this hater of good things."

And when she had said these things, immediately an angel of the Lord descended from Heaven and broke these wheeled machines, and dislocated the limbs of these soldiers, so that they were supposed to be other people from their appearance. And the blessed and victorious one emerged without a single stain. And her cheerfulness was seen in the presence of all men. And the Proconsul said, "By the victorious fortune of the Emperor, and by the good-will of the gods towards us, I swear that if thou dost not sacrifice to the great god Ares, I will destroy all thy body with fire; and thy God shall not help thee, He whom thou dost hope to serve." But the blessed Euphemia answered and said unto him, "This fire with which thou threatenest me, is one which fills up a moment in burning and is immediately quenched. But I f. 142 a am not weak enough to fear thy threats." Then the blessed one answered again and said to Priscus: "Have not these noble champions been thrown into prison for the love of the Christ by thy wicked command? I fear not thy fire, because the Christ is with me. He it is who helps me. But I trample upon thy threats."

And the Proconsul wondered and was astonished at her; and he commanded that the furnace should be kindled

¹ MS. "He who hides with Himself."

² MS. "Him."

until it should shoot up flames of fire to about forty-five cubits with great strength; and that other soldiers should bring Euphemia. And when they had brought her, she stood up resplendent, with a cheerful countenance and a whole body and said, "Blessed art thou, O God, who dwellest on high, and beholdest in the depth; Thou¹ whom the angels praise, and the archangels worship. I the little, lowly woman supplicate before Thee, because I am persuaded by the excellence of Thy grace, and I seal myself with Thy victorious name; that I may find the redemption of Thy Christ. Thou art He who didst manifest and send Thine angel to the three children in the
f. 142 b furnace. And Thou didst scatter from them the strength of the great flames, and didst change the threatening of the Babylonians to peace. Show also to my humility the help that is from Thyself, and deliver me from the mouth of this cruel lion; and from the net of this wicked hunter, and from the threatening of Priscus this Proconsul. For Thy name is glorious and holy for ever."

And when she had said these things, the Proconsul commanded those soldiers to bind her and to throw her into the fire. And the soldiers bound her carefully. And they laid hold of the blessed one. But one of the soldiers whose name was Sosthenes, whilst he was holding his girdle in his hand, approached the Proconsul and said to him, "Command, O Proconsul, that I be bound with this girdle. For I am not able to stretch out my hand against this blessed one. For behold! I see before my eyes great hosts carrying lamps of light, and looking out for when they may receive her."

And Victor, a soldier who had turned to the knowledge of the truth and had loosened the chains of the blessed one from her, when he said to the Proconsul, "I implore of

¹ MS. "He."

thee, O Proconsul, to absolve me from the commandment of thy violence; for it is hard for me to stretch forth my hands against this holy one. For behold! I have seen on the edge of the furnace men who were standing and scattering the fire and watching that this blessed one should be kept without a blemish." f. 143 a

And the Proconsul commanded that those ones should be guarded, and that other soldiers should stand up. But one came whose name was Caesar, and another, Barbessus, and they caught up the blessed one, and flung her into the fire. And immediately the servants of the Only Son of God received her, the angels holding lamps of the light of peace. And they extinguished the flame of the fire. And that fire turned upon the soldier whose name was Caesar, and devoured him. And after the fire had devoured Caesar the soldier of the Proconsul, the blessed one stood up in the midst of the furnace, as in a beautiful temple of great glory. And she saw the Christ our glorious Lord; and she stretched out her hands towards Him and said, "Blessed art Thou, O Lord God of my fathers, who in Thy gracious and passionless Divinity hast not neglected Thy lowly handmaiden, and hast extended and exalted Thy true name in every place: and hast established the splendour of Thy faith. And hast chased away the tempest of wickedness; and hast illuminated and increased Thy righteousness by me. And in uprightness by Thy Holy Spirit Thou hast charmed away from us the cursed serpent, and by the skilfulness of Thy many miracles Thou hast crowned those who put their trust in Thee. Grant to me that by Thy will I may triumph in Thy presence; and that I may be worthy to be numbered with those who worship Thee in truth."

And when she had said these things, she went out from the furnace unhurt; being commended to those of the

f. 143 b soldiers who believed in the Christ; the King of truth. And the Proconsul commanded, "Throw the blessed one into the prison-house that she may be guarded there with the prisoners, till the next day," whilst he was full of his threat of the wicked device as to how he should destroy the handmaid of God. But the blessed one went from his presence to the prison-house, giving glory to God.

And the noble soldiers of the Christ rejoiced in the triumph of the blessed one, and gave glory to God, saying, "Blessed be Thou, O God! for ever and ever, Amen. Grant to Thy servant, O Lord! that she may be worthy to testify with all the fathers, those who were worthy to be martyred and were put to death for the sake of Thy holy name."

THE SECOND INTERROGATION OF EUPHEMIA.

Again on the following day the Proconsul went forth and sat on his judgment seat; and he commanded them to bring Sosthenes and Victor before him, the soldiers who believed in the Christ. And he said to them, "Sacrifice to the gods." But they answered and said to him, "O Proconsul, we have surely erréd from of old by the instigation of the enemy of mankind, whom thou worshippest; and for a certain time we have worshipped him, and we have destroyed our hope towards the true God. But we believe now in Him who has enlightened the dark eyes of our heart, by means of His handmaiden the blessed Euphemia. Who is able to wipe out the record of our debts. He who was with us in the trouble of the enemy of the truth, we believe that He is able to inscribe us [as] f. 144 a citizens of the Holy City, in the Book of Life. Do then what thou wilt with eagerness, the works of thy father Satan, and torture us, because we do not assent to thine error, and we do not receive the commandment of the

Emperor, who commands that he be worshipped ; because he is a servant of the living God, and we do not worship impure and false gods."

And when the Proconsul had heard these things from them, he commanded that a [bear?] should come, and that the blessed ones should be thrown to it, so that their bodies might be devoured by it. And the two were immediately thrown together to it. And they began to speak thus, and to give glory to the Lord Almighty, the Pure and Holy One. "He who hath established all works with wisdom ; and by His powerful word assembleth the host of the seas ; and by His commandment He hath established the earth ; and He hath separated the darkness from the light ; He who slew the murdering dragon, and loosed the bands of death by the murder of the Crucified One. Loose us also now from the pangs of corruption ; and deliver us from the laceration of the manslayer, and grant to us that we may honour Thy holy name in peace without blemish and without spot of soul or of body." And immediately there was a voice from heaven, saying, "I have heard your prayer, and have received your intercession." And these ones, when they heard the voice, committed their souls the more to God. And when they were thrown to the wild, destroying beast, they immediately committed their spirits to God, and received Him whom they loved with joy, because of whom the blessed ones had died¹.

And when the Proconsul saw what had happened to the blessed ones, he arose immediately and went to his Praetorium. And the Christians, who happened to be there, took the bodies and wrapped them up and buried them² in the earth in a fair covering.

¹ Literally, "had been crowned."

² MS. "their bodies."

And when it was dawn, the Proconsul arose, and went out that he might go and hear the blessed Euphemia. And when she emerged from the prison-house, she went like an innocent lamb of the Christ and said with a clear voice: "I give Thee glory, O Lord! with a new song upon this earth. I extol Thee, O Lord! with all my strength, I sing a psalm to Thee, giving glory to Thy name amongst all peoples." And when she had prayed and had finished, she came and stood before the judgment seat of the Proconsul.

And the Proconsul began to interrogate her, saying to her, "How long wilt thou be a fool? and how long wilt thou destroy thyself in this manner? for the great god, the Emperor, desires to be reconciled to thee, if thou wilt also do his will, and wilt sacrifice to Ares, to whom he also sacrifices. Be persuaded therefore by me and sacrifice, that thou mayest live. And in the world thou shalt be a mother of many." But she laughed, and
f. 145 a answered, saying to him, "Truly I would have no mind and no sense, if I were to do what thou desirest; and were to hearken to the Emperor, and to worship those who are no gods by nature, and were to sacrifice to those dumb and voiceless idols, O wicked and senseless man! and were to renounce all the beauty that is in the Christ, and were to rush into the snare of Satan. Thou art eager to make me in thy fashion like unto thyself, who art the heir of hell and everlasting quenchless fire. And thou pervertest the servants of God from the truth. For the strength of the Christ is with me, and I believe that He helps me at all times."

And the Proconsul commanded that they should bring four great stones, and should fix great instruments at the corners of the stones, and that the blessed one should be thrown into the midst of them. And when these stones

were shaken by the instruments by being moved to and fro, they should tear the body of the blessed one.

And the instruments were arranged, and he commanded that she should go in amongst them chained. And when the lamb¹ of the Christ went in amongst these stones, she knelt on her knees, and implored with many tears and besought God, saying, "I beseech Thee, O Lord my God! and I pour out my soul before Thee, prostrate before Thee and I offer my lowliness, and I shed my tears, Isa. 1. 6 my back is ready for smiting, and I withdraw not my face from spitting. I call upon Thy name, and I take refuge in Thy true fear. Have mercy upon Thy handmaiden, and leave me² not to this destruction which the craft and f. 145 b wickedness of the evil one has prepared against me. I may be stripped of all wicked things, my thoughts shall be purified from uncleanness, men shall be amazed at Thy help; let not his wiles have power on the spiritual cymbals of my soul. Let my purity³ shine, O Lord! in the world, that Thy name may be glorified for ever." The noble woman said all these things while she was kneeling in her prayer. And the lictors worked till they were wearied, hanging on the contrivance of the wheels, and not one of them moved from its place; but they and the wheels became like fine chaff. And she was found as a lamb without blemish; and the judge and those who were with him contemplated the brightness of her face. And after all these contrivances which they had sought out in wickedness, the judge commanded them to dig a deep place, and to surround it with water as with a wall, and to cast evil beasts therein; and to shut up the noble woman there, and when the beasts should leap from the water, they should destroy Euphemia with vehemence.

¹ MS. "Calf."

² Literally "her."

³ Or "victory."

And when the blessed one knew it, she was prepared for the place, and the waters were pressed together; and the beasts were flung in before the wicked man commanded it.

f. 146 a And the holy Euphemia ran, and stood on the edge of the lake of water. And she sealed herself with the sign of the cross, and said to the judge with a loud voice, "O liar far from the truth! wily man, disciple of Satan, thou art well called by this name, saws (driven by) water are prepared for thee, which when they receive thee with anger, shall dislocate all thy limbs; because thou hast embittered the God who made thee, the Giver of life and light, and hast contemned the worshippers of the Christ. And when the blessed one had said these things, she signed herself with the cross on the right hand and on the left, and cried to God her deliverer. And she looked up¹ to heaven, "O Christ the light of my soul! be with Thy handmaiden to-day, and deliver me as Thou didst deliver Daniel in the den, and like Jonah in the belly of the fish."

And when she had finished speaking, she threw herself into the midst of the water. And when all these beasts perceived her, they ran to meet her with joy; and they carried her and lifted her up above the water. And they rocked her like a nurse her darling, for they were greatly restrained by the fear of God.

Then when the Proconsul saw the great and powerful miracles that had happened, he said to Apellianus, the pagan and sophist, "What is that power? and who is it that helps this woman? for as I have seen, the demons obey her, and she conquers every one by her sorceries." The Proconsul said, "And how do the gods endure to see these things, and they do not take vengeance."

¹ Literally "stretched her look."

Apellianus said, "Because in their mercy they do not take vengeance."

The judge said, "Let swords and sharp stones be fixed in the earth, and let no[thing] be seen above them. And when Euphemia comes confidently, and is walking as on plain ground, she will trample on the swords, and will fall there on the stones and die like a wild boar." He commanded therefore, and his soldiers completed the contrivance of the wicked one. And when they had completed the arrangement according to the commandment of the Proconsul, the blessed Euphemia came with joy and cheer- f. 146 b
fulness, as one who had borne all these things, and yet did not fail of the truth of Jesus the Christ her Lord. And when she had borne all these afflictions, while these soldiers of wickedness were provoking her, that she might run to that place, the angels snatched her up and transported her over that place quite unhurt, and those soldiers fell into what they had fabricated for the blessed one; and they died by the work of their own hands.

And again the blessed one opened her mouth and gave glory and said, "Thou God, knowest what is in the hearts of all, Thou art He in whose presence are all secrets. O Giver of treasures that cannot be spoiled, and of heavenly promises, Who hast stretched out the earth and established it upon nothing, and by Thy word hast appointed all works. And Thou hast created the light, and caused it to shine upon all. Thou¹ who by Thy good-will didst send Thine only Son, our Lord Jesus the Christ from heaven to loose the bands of death; and to bind and to subjugate the chiefs and the worshippers of error. Thou¹ who art near to Thy worshippers, to those who stand in the conflict for the sake of Thy name. And Thou art a helper to them in all their

¹ MS. "He."

f. 147 a afflictions. Help Thy handmaiden also now, and by the prayers of those blessed and holy ones who have been thrown into the prison because of Thy divine name¹, and are hoping to finish their divine course, deliver me also, Thy handmaiden, and keep me in the one harmony with Thy Holy Spirit, because Thou art God. For Thou keepest not anger and Thou dost save in the times of affliction."

And when the Proconsul saw these things, he commanded them to bring the holy woman before his judgment-seat. And he answered and said unto her, "Dost thou know, O Euphemia! that whilst thou art of a very great and distinguished family, thou hast been led into error and hast remained in it until now? And I who am a governor keeping what is right for the Emperor, thou standest against me, truly, like a wise and skilful woman. But nevertheless now at least be persuaded by me. And forgive me these insults and torments which I have made thee endure, and sacrifice to the gods, and be not a reproach of all men; and remain in thy distinguished family."

But the blessed one, because her mind was established in the Christ, answered and said to the tyrant, "Why do I see that thy face is full of bitterness and guile? O workman who composes with ornamented words! O wolf clothed in sheep's clothing while he does the works of destruction! and wicked robber, proffering words that are sweet to hear, but in their sequel they are more bitter than wormwood. I am not foolish to such a degree, that I should leave Him, the treasure of life, and should be allied to the bitterness of the devil. Therefore be not deceived, O Proconsul! because thou canst not

¹ Literally "the name of Thy divinity."

persuade me to sacrifice to foul fiends; and thou canst not force my will, that I should call those gods who are no gods. For how can they be called gods who have never been so? and how dost thou not perceive that thou comparest with the life that is eternal a dead thing which never existed, and commandest us to offer a sacrifice to it. I am not persuaded by thy words, which are full of bitterness. Be eager therefore and do what thou wilt; for I am eager that I may be made worthy by means of thy wicked wiles of the everlasting victory. Where the Father is, where the Creator of the angels is, where the Giver of the crowns of victory is; there is the anointing of the truth; there is also the Christ who crowns His champions; there is also the Holy Spirit, He who strengthens those who endure afflictions for His sake.”

f. 147 b

And the Proconsul was angry when he heard these things, and he commanded that they should scourge the blessed one with rods, saying to her, “Be persuaded, and sacrifice to the gods.” But whilst she was being scourged, she spake thus:

“Thy tortures do not come upon me, O wicked man! Thou art parted from life and thou hast no permanent abode. For thou art weak, because thy tyrannical power is conquered.”

But Apellianus and the Proconsul with him recollected in their mind; and the judge commanded that they should bring sharp saws and pans of fire, and that the saws should, by the construction of their instruments cut up the blessed one and fling her limbs into the pans of fire, that thus she might be pounded to pieces like fine ashes. And when those instruments were arranged in that manner of contrivance, they brought the blessed Euphemia, and threw her amongst the saws, and the saws were turned about, and were scattered; also the pans of fire that were

f. 148 a

fixed amongst them were quenched, and no hurt came to her from any of these things, because the angels of God kept close to her for her assistance. And when the Proconsul and Apellianus his friend saw that this worshipper of the Christ was victorious over all their afflictions and torments, they took counsel amongst themselves how they might destroy the holy one, and they invited the city to the theatre which is called the arena where beasts are let loose for the Stadium. And when she stood in the midst of the Stadium, she began to say, "Thou art near, O Lord! to those who call upon Thee in truth. Receive my spirit to Thyself, as Thou didst receive the sacrifice of our father Abraham; so also do Thou receive the sacrifice of my spirit to Thyself." And whilst she said this, she sealed herself on all sides, calling on the name of the Father and of the Son and of the Holy Spirit. And four lions were loosed against her, with two other evil beasts. And these lions leapt upon her with a run. And they kissed the foot-prints of the blessed one. And the other beasts did so likewise. And thus was finished the martyrdom and the conflict of the blessed one. One of these beasts ran, and bit her on her shoulder only: and immediately a voice was heard a voice from heaven saying, "Ascend on high O Euphemia! climb and stand in the place of the saints, and receive thy victory, and the reward of thy finished course."

f. 148 b

And when this voice was heard, there was a great earthquake, so that all the place was shaken, and every one was seized with trembling. And the blessed one said, "Requite, O Lord! also this unclean Proconsul according to his wickedness, and enter into the conflict along with Thy holy servants, O Thou, my God and my Lord! and justify them." And when she had said these things, she committed her soul into the hands of her Lord. And her

father Philophrōn entered with her mother; and they took her holy body, and carried it far away, and they buried it in a lonely place, which they had arranged for it, which was about one mile distant from the city of Chalcedon.

And the Proconsul sent those blessed ones who had been thrown into prison with the Blessed One to the Emperor with an epistle; that the Emperor might command whatsoever he willed about them. And he commanded those cavalry soldiers that they should convoy them peacefully on the way; and keep them until they should go before the Emperor. For the Proconsul fell into a sore sickness, and was bitterly tormented according to the word of the Blessed One which she spake to him.

Here endeth the martyrdom of the Holy Euphemia.

SOPHIA.

B. M.
Add. 17,204
f. 22b, col. a

THE Memoirs of the noble women who were crowned in their martyrdom for our Lord, of Pistis, and of Elpis, and of Agape, and of their mother Sophia in the city of Rome.

By the grace of God was the gospel sown abroad under the heaven throughout all the earth, by Jesus Christ the Saviour of all men; that every man might believe in God the Almighty: and in Jesus the Christ the Only Son, and in the Living and Holy Spirit, and that every man might be drawn away from the worship of idols, and from vain error; and that they might receive help for their souls by the baptism of holiness for the remission of sins.

And when this word was preached by the Apostles, and by all the Evangelists, all regions ran joyfully and kissed the feet of the Apostles in faith. For many and noble were the doctrines of the truth and by means of them we have all come to the right way.

And there was a certain woman of a great family of the house of Sallustius; and her name was Sophia. This woman went up to the city of Rome, with her three beautiful virgin-daughters; and they hoped to receive the sign of the Christ our Redeemer. And her daughters had been reared in wisdom and in the grace of God. And

their mother rejoiced greatly and gave glory to God, when she found His love¹ in the heart of her daughters. And she prayed to her Lord that He would send help to His handmaidens. And whilst these virgins were strengthened f. 149 b in the fear of God, and were constant in prayer and in vigil, it was known by the mind of all men that they were shewing the life of the martyrs and of the Apostles in the years of girlhood. For they went according to their custom on the first day of the week to pray in the house of God. And of a sudden Satan disturbed the heart of Antiochus (one) of the rulers of the city; and he said in the presence of the Emperor Hadrian, "A certain woman and her three daughters—whence they are we know not—are teaching the women every day to worship one God, and His Son Jesus the Christ, and that we should become strangers to our wives: for they touch neither food nor drink, and they do not go away from these virgins: and thus they are separated, that they may even wipe out the praise of our gods from the earth."

Add. 17,204
f. 23 b

And when the Emperor Hadrian heard these things he sent the guards after them; and they laid hold on them, and brought them to the palace of the Emperor. And these faithful women, the virgins of the Christ, went joyfully with their mother, holding each other's hands, and when they had arrived at the door of the palace, all of them made the sign of the cross on their breasts. And these virgins were so beautiful that none of the onlookers was able to come near them and look on their faces; but they only contemplated (them) as in a mirror. And the f. 150 a grace of God was also poured out upon the virgins.

Add. 17,204
f. 24 a

And when they had entered the palace and stood before the Emperor, he raised his eyes to look at them and at the loveliness of their faces, because he wondered at the

¹ Literally "the love of God."

glory of their beauty, and at that moment he was unable to interrogate them. But after a little while he came to himself, and he replied and said to their mother, "Who art thou, O woman? and whence comest thou? that thou hast thus disturbed all Rome? for thou hast denied the gods, the governors of the whole world. And what is thy name, tell us?"

She returned an answer and said, "I am a Christian."

The Emperor said, "I did not ask thee this, but 'What is thy name?'"

Add. 17,204
f. 24 b

And the handmaiden of God returned an answer in truth, "The people who gave me birth called my name Sophia; but the full name is 'I am a Christian,' of the stock of the chiefs and nobles of the city of Italy, but the mercy of the Christ has redeemed me and my daughters and brought us to the city of Rome, that I may present before Him the fruits which His grace has given me, and may present them with joy an offering to the Lord."

f. 150 b

And when the Emperor heard these things he commanded that she and her daughters should be with one of the chiefs until there should be an interrogation. And the faithful woman Sophia gave counsel to her noble daughters, saying, "Hearken to your mother, my beloved daughters, I reared you (in what concerns) your stature, and I taught you all letters. Now the hope for which ye look, and the grace which ye love, calls you to Him. Look not at the childishness of your years, nor at the superb beauty of your faces. Clothe your mind with heavenly armour, and be strong with the breastplate of the Spirit, and place a crown upon your mother by your endurance. Withstand the persecutors. And for your sakes, my beloved ones, my soul may be purified from iniquity. For if ye go before me, and stand in the presence of the Heavenly King, it will be known to all

men in the kingdom of heaven, and those who please God will present me for your sakes, and I shall be with you in the life that never passes away. My beloved daughters, the hidden darlings of the foster-mother, and the fair nestlings of my womb, have pity on your mother who has endured pains because of you: and be strong and firm before the tortures of the persecutor. Confess one God, and the Lord Jesus Christ, and the Living and Holy Spirit, for He will repay you with the crowns of endurance.

“Hearken to me and wonder. Woe is me!”

And when the mother had sowed these sayings in her daughters, they were strengthened by the Holy Spirit, and were the more filled with wisdom. And the one encouraged the other and filled the other with wisdom. And every hour they made (the sign of) the cross of the Christ on the breasts and between the eyes; and they were constant in prayer and intercession, and were longing to receive the crown of victory. And they said to their mother in concert, “O mistress of daughters, the blessed mother of us all, let not thy mind doubt concerning the faith of thine offspring¹. But offer joyfully the children of thy womb to God. And thou shalt behold our endurance and our confession. For the Christ our Redeemer, the teaching of whose scriptures is in our minds, He who beholds from Heaven, adorns us with wisdom and with faith; and gives us a response in the presence of the king in judgment.” And when their mother had heard the readiness of their heart she said, “I gave birth to you three, my beloved daughters, listen to the voice of my words: The life of this world is for a short time. May the most loving of mothers strengthen your minds a little, may the kingdom of heaven be yours! and I will follow you joyfully in the pride of my mind, and with the praises

Add. 17,204
f. 25 b

f. 151 a

¹ Literally “fruit.”

of my soul, and I will offer to God the perfect sacrifice of your victory."

f. 151 b And after three days the Emperor commanded that they should bring them. And when these virgins went their mother also followed them joyfully. And when they entered the palace, and stood before the judgment-seat of the Emperor, he answered and said to the three noble sisters, "O lovely girls! lo! I see your beauty, and I contemplate in the likeness of your faces that it is not approaching to the nature of man, but it is another glory, which is in its light like the brilliance of the sun. I also see your stature, that ye are of very tender years. Therefore I counsel you to have mercy on the old age of your mother and on the desirable vision of your appearance. Be persuaded by me, as by a father, and sacrifice to our lords, the gods, and if ye hearken to my word, and offer sacrifices to the gods, ye shall be called the daughters of the king. Ye shall find bliss and luxury: and ye shall have fame like the daughters of the king. For the Eparchs shall enter my presence, the governors and the chiefs, all the senate shall be summoned, and all the armies of my dominion, and a deed of adoption shall be signed according to the law.

"But if ye will not submit to me, nor hearken to my word, ye shall be delivered up to bitter torments. I will fling the beauty of your faces, and the pride of your limbs to the dogs. Therefore submit to my words before all these things come to pass. For because ye are of a distinguished race, for this reason ye shall be called the daughters of the king."

The glorious virgins replied and said to the Emperor with one voice, "Thy promises are very vain, and they are not necessary to the handmaidens of God. We know Him who has brought us up, God the King of the worlds, the

Maker of heaven and of earth, of the seas, and of the depths below, that He will receive us as beloved children. For the armour of our conscience is formed from our youth and our mind is made strong in hope. There is a power within us to withstand against thy devices, and to f. 152 a conquer all thy interrogations, and we shall enter joyfully on the road to the skies¹, and the door of heaven will be opened before us ; and we shall enter joyfully and shall worship the King, the Christ. Produce therefore all thy tortures, that by the trial of our endurance the long-suffering of God, and of Jesus the Christ, our Redeemer, may be made known ; for He will help His handmaidens in the conflict." Then the Emperor was filled with rage, and called Sophia, the mother of the maidens, and said to her, "What are your daughters called? tell me their names, and tell me their ages."

And their mother answered, saying, "The name of my eldest daughter is Pistis, twelve years old. And the name of the second is Elpis, ten years old. And the name of my youngest daughter is Agape, seven years old. And these names being interpreted in Aramaic, are Faith, and Hope, and Love. And the name of their mother is Sophia ; which being interpreted, is Wisdom." And the Emperor answered, saying to Pistis, who was the eldest of the² sisters, "Sacrifice to the goddess Artemis, whose interpretation is Beltis ; and contemplate her appearance, for she is the patroness of Beauty." And Pistis (Faith) answered, saying, "O the blindness of man's mind ! Shall we forsake the God who made everything by His word? and Jesus the Christ our Redeemer? And shall f. 152 b we worship senseless idols, and speechless stones?"

And when the Emperor heard these things, he com-

¹ Literally "the height."

² MS. "her."

manded that they should strip her of her clothes, and should scourge her with rods until she should sacrifice. And when twelve men scourged her by turns, not a scar was found on her body. And when the Emperor saw that no stripes were visible on her body he commanded them to cut off the fountains of her milk with the sword. But the great crowd who were standing for the spectacle saw the tender age and the beauty of the maiden who received these tortures; and they all wailed, weeping and saying, "These maidens have been judged iniquitously. The punishments of the Emperor are bitter, and his commandments are unjust." And when the breasts of the maiden had been cut off, they threw them on the ground before her eyes. But the places from which they had been cut off flowed with milk instead of with blood. And when all the crowd of the Romans saw these wonders, they gave glory to God. And the virgin of the Christ said to him, "O judge, thy tortures are very slight, and my limbs do not feel thy scourges. And even the members which have been cut off from me, instead of running with blood, are fountains that flow with milk. And I pray much that by means of the devices of thy imaginings I may be confirmed in the knowledge of the Christ. Hearken therefore, O unjust man, O wicked disciple of Satan, for if thou hast commanded that they should disfigure even the image of my face, not even thus will I be frightened, for thou wilt be punished for all these things in the day of judgment. But I stand for the truth of my faith, and I do not deny my Lord."

f. 153 a

Then the Emperor commanded, and they brought a gridiron of iron, and they kindled a fire below it, until it was all aflame. And they brought the faithful one, and threw her on the top of the gridiron. And the noble virgin was like a ship on a calm sea, which the storms

do not touch. And she prayed with a loud voice, saying, "O Lord the Christ! look upon the low estate of Thy handmaiden, and give me the victory over the fiery flame. And preserve me spotless before Thee; may I resist the devices of the persecutor."

And when three days had passed away, whilst the girl was lying on the top of the fire (and she never ceased praying), the Emperor commanded that the gridiron should be taken away, and that a frying-pan should be set up instead of it, and that they should throw oil and wax, and pitch into the frying-pan. And when they were thrown together into the frying-pan, it¹ boiled and flamed with the burning of the fire. But the noble woman looked [up] to heaven, and cried to Jesus the Son of God, and before the king had commanded she threw herself into the midst of the frying-pan; and immediately the flame was quieted, and the fire was quenched; and the frying-pan froze like ice; and the handmaiden of God was glad there, and despised the devices of them all. For God helped His handmaiden. And when the Emperor saw that she had not died with all these tortures, and was not persuaded to sacrifice, he was much grieved, and meditated by what means he should destroy her. And he thought that he would slay her with the sword. And when she had heard that the king had commanded thus, she besought her mother joyfully to pray without ceasing, that the commandment of the Emperor might be speedily fulfilled. And the noble woman said to her sisters, "O beloved ones! daughters of the same womb, beloved of a faithful mother! ye see Him whom our souls have confessed, and before whom we must stand. Be strong therefore in witnessing for our Redeemer. For we have been brought up in the doctrine, and one mother has given birth to us all. And

¹ Literally "the frying-pan."

lo! she rejoices in the endurance of her offspring to-day, and she prays that she may behold our victory. Therefore do not let us make God angry, nor vex the love of our mother, who has borne pain and distress, and pangs and groanings for us one by one, and we have sucked the same milk from [her] sacred breasts. And we have learned wisdom and the discipline of God. And behold! by grace we are drawing near to inherit eternal life. And I am going in a beautiful path; and I pray that ye may come beside me by the same path, in joy and in perfect love. But henceforth, O my sisters, do ye walk in the steps of your sister, that together we may receive the promises of the Only Begotten, in the kingdom of heaven."

f. 154 b And when she had finished speaking, the daughter embraced her mother, and kissed her reverently, and she besought her to offer prayer on her behalf: and she did likewise to her sisters. And she made herself ready for the slaughter; and stretched out her neck to the sword. And her mother and her sisters encouraged her, saying, "O sister of her mother, and mistress of her sisters! approach joyfully to the consummation and be not afraid of the sword. Go fearlessly on the path of life, and we will walk in thy steps. We will fearlessly withstand the persecutor; and we shall overcome all his devices. We will come and precede thee on the road to the skies. Be praying for us, O our sister. The road on which thou hast gone is greatly to be desired. Thy Lord in heaven waits for thee. Remember us also in the kingdom of heaven, us thy sisters Elpis and Agape. Pray that we may see thee speedily."

And again her mother said to her, "I gave thee birth, my daughter, and thou wast reared upon the milk of my breasts; and I endured many distresses for thy sake. Go joyfully on the everlasting road. Go, and see the heavenly

light, and prepare a bright place for thy mother, and remember her who bare thee, O my daughter!"

And when the sword was about to fall upon the neck of the maiden, she stretched out her holy hands to heaven, and prayed with a loud voice, saying, "Glory be to Thee, O Lord Jesus the Christ, that Thou hast deemed Thy little handmaiden worthy to withstand in the conflict of the noble ones. I beseech of Thee, O Lord, remember Thy servants and Thy handmaidens, and the little ones, and the great ones, the rich and the poor. Remember, also Thy handmaiden, my blessed mother, and my beloved f. 155 a sisters who worship Thee. Remember me also, O Lord, Thine afflicted and sinful handmaiden, and receive my soul into Thy presence because I have confessed Thy cross. But do not forgive the wicked man, the persecutor, the unjust Emperor. But may he be requited, with indignation and with ruin, and with Thy rage and with fire in this world; and receive the spirit of Thy handmaiden in peace." And when she had finished speaking, she stretched out her neck, and received the sword with joy. And she wore the crown of the victors. And her mother came joyfully, and embraced the body of the noble woman, and kissed her, and she praised God with a joyful heart.

But the Emperor Hadrian sent for her second sister, whose name was Elpis. And he counselled her, saying, "My daughter, be persuaded by me as by thy father, and worship the goddess Artemis; and remain alive and do not die."

And the noble woman, Elpis, answered, saying, "Thou knowest, O Emperor, that thy counsels are very useless, and they do not touch the handmaid of God. For behold! thou hast learnt by the interrogation that I am the sister of the blessed Pistis. And we have sucked the

same milk. And we had the same training in doctrine.
f. 155 b And we are ready to go on the one road, and henceforth do not deceive thyself with many words, but do what thou hast willed to do. For I have hoped in God, and He is the stay of my soul, and from Him is the crown of my victory; and my mind will never swerve from beside Him, and to Him my thoughts reach."

And when the Emperor had heard these things, and had seen that he was gaining nothing, he commanded them to strip the girl of her clothes, and to scourge her with ox-hides. And those who scourged her were changed to the number of ten men; and those men striking her became tired.

And her mother stood, saying, "Lord Jesus the Christ! give patience to thy handmaiden as to her elder sister." And when her mother had said these things, Elpis said with a loud voice, "O Lord God! before Thee I pour out my tears. Give me patience, that I may receive the crown of my victory." And to the Emperor she said, "O most wicked of men! what dost thou meditate concerning me? Produce thy tortures quickly, and by the very proof thou shalt see who is helping me."

f. 156 a But the Emperor meditated cunningly in a great rage as to how he should destroy her; and he commanded that she should be cast upon burning coals. But when she was thrown upon the fire, she walked on the top of it. But the Emperor did not see those who were helping the girl. And she raised her voice and said, "O Lord! turn not Thy face away from Thy handmaiden, but grant me that I may be made perfect before Thee in the endurance of my mind; and may the unjust Emperor be requited with ruin, and with the worm that never fails."

But when the Emperor had heard these things, he commanded that they should hang her on a tree, and

destroy her with combs. And whilst the noble Elpis was being combed, the flesh from her sacred limbs fell away, and was fragrant and pleasant, as (with) choice scent, and she stood with a cheerful countenance. And the blessed one laughed and said, "O wicked, bad man! as it appears to me as if on thee the combs are descending, for I do not feel them; nor will I be persuaded to sacrifice." And he commanded again that a cauldron should be put on the fire, and should be filled with wax and pitch and fat and resin, and that they should kindle fire beneath it; and should throw the girl into it. And when the cauldron flamed from the kindling of the fire, drops from it were leaping, and they carried f. 156 b the maiden that they might throw her into it. And at that moment the copper was melted, and it fell as wax is melted before the fire. And it burnt up all the unbelievers who were standing round. And the Emperor was not softened with all these things, but when all his devices were overcome, he commanded that she also should die by the sword, like her sister. And when the girl heard that the decree was issued, she ran to her mother and saluted her, saying, "O blessed mother, peace be to thee! and be mindful of thy daughter Elpis." She ran again to the body of her holy sister and embraced and kissed her. And she approached again to her youngest sister, and kissed her and embraced her, saying, "My darling sister, and daughter of my beloved mother, come beside us speedily. For I also am going on the road to eternity. My darling sister and daughter of the same womb, and beloved of a believing mother, do not fear the tortures of the unjust man. For He who has given us freedom, He will send us help. He is the Father of the truth. He is the true Lord." And when she had said these things, she said again in prayer, "O Lord God, hearken unto Thy

f. 157 a handmaiden in joy and in peace." And her mother had said in the joy of her heart and in pride about the victory of the girl, "My darling sweet daughter Elpis, go with joy on the road to eternity, and be mindful of thy mother, for I gave thee birth." And when her mother had finished saying these things to her, the blessed one bent her neck, and went away by the death of the sword.

But her mother rejoiced while she contemplated the crowns of her daughters, and she kissed their¹ corpses and said, "I have sent acceptable heralds before me to the House of Life."

And she turned towards her youngest daughter, saying, "Agape, my daughter, the most beloved of her sisters², be strong and vigorous. Behold I see two crowns prepared for thy sisters, and on the head of them both the crown of thy childhood appears, and I am hoping to go on the road of thy victory. And henceforth be thou strong in the name of our Lord Jesus the Christ."

f. 157 b Then the tyrant called the girl Agape, and interrogated her with words. And the noble woman returned an answer, saying, "O wicked man and tyrant! dost thou not know that I am the sister of these two who withstood thee in the struggle, and received the faith and the crown of victory? For one father and one mother gave birth to the three; and we sucked one milk equally. We were educated in letters and in wisdom, and we increased in glorious knowledge. And because of this it is fitting that we should conquer together in the struggle." And when the mother had heard these things she said, "Thou hast well spoken, my daughter. Be strong, and resist with vigour. And gird thy loins with the confession of the Most High." And when the Emperor³ had heard these

¹ Literally, "the corpses of her daughters."

² sic in Cod.

³ MS. "he."

things, he was filled with a great rage. And he roared like a lion for the prey. And he was altogether merciless. And he commanded that she should be stretched out with rods, and that the combs should be brought close to her body, that while they were dripping and tearing from all sides the limbs of the girl should be torn; but the damsel did not feel the combs, but her eyes were strained towards heaven.

And he commanded again that after the combs they should scourge her with rods. And whilst the girl was being beaten¹, she said, "O tyrant Emperor, why dost thou tire (thyself) uselessly? for I do not feel thy tortures." And when the Emperor heard (this) he commanded them to loose her, and prepare a fiery furnace, that she might be flung into it. And when the furnace had been kindled for three days, it glowed more than the light of brass by its flame. And when the Emperor came to the furnace, and saw that it was kindled, he commanded them to bring the girl. And she came and stood before him, and he answered and said to her, "I request thee to say one sentence, 'Great is the goddess Artemis.' And when thou shalt have thus spoken, thou shalt speedily escape from this distress." f. 158 a

The noble one answered and said, "O senseless fool and ignorant dunce! what dost thou chatter about? for because thou hast cut off thy hope from life dost thou make these promises?" And the Emperor, in a great rage, commanded that she should be flung into the fiery furnace. And before they had seized her, she entered the furnace joyfully. And in that very hour the fire flew out from the furnace to the length and the breadth of sixty cubits; and the worshippers of idols, six thousand, died of the flames. But the faithful one walked inside the

¹ Literally "swallowing them."

f. 158 b furnace, and praised God, saying, "I extol Thee, O Lord! the preserver and saviour of Thy¹ handmaidens, take pity upon me, according to Thy mercy, and deliver me from the hand of the slayer." And when the Emperor heard these things, he was again filled with a great rage. But the flame escaped from the furnace, and burnt up his body, and flung him upon the earth; and the life hardly remained in him; and it was dashed about greatly by the burning. And he sent the guards after the noble woman, that they might bring her again before him. And when they arrived at the door of the furnace, they saw three men within it, whose raiment was like snow, the light of their faces was like the radiance of the sun, the hair of their heads was like gold; and they walked with Agape in the midst of the furnace. And these guards fell down on their faces from fright: and in their distress they said to the noble one, "Come out from the furnace, for behold! the Emperor wants thee." Agape came out, and went and stood before the judgment-seat. And he commanded that they should heat an auger in the fire, and pierce the body of the faithful one with it. And when the wicked man saw that she despised the many tortures, and contemned the afflictions, and overcame the fire by prayer, he commanded that she should die by the sword. The noble one opened her mouth and said, "O Lord Jesus the Christ! I thank Thee and I praise Thee, that thou hast deemed me worthy of the victory of noble men, with my two sisters; and hast called me to the delight of Paradise. And now I beseech Thee, O Lord! remember f. 159 a Thy people who worship Thee. Remember also the faithful Sophia, my mother, who has stood before Thee with joy, and has served Thee splendidly, and on account of that make her worthy to remain three days in the world,

¹ Literally, "His."

and when she has made a memorial to her daughters on the third day, may she also be crowned with her daughters, and be buried beside us victoriously. And when Thou shalt do this, O Lord! we three sisters will praise Thee, and the faithful mother, and we shall be a memorial to Thy name for ever."

And Sophia prayed to God, and said to Agape, "My most beloved daughter, go with joy in the path of Thy Lord. For I pray for this, that I may offer three virgin crowns an offering to the Lord; and may be remembered by my daughters in the kingdom of heaven. For lo! I see thy crown which is perfect in the host of the noble ones."

And when her mother had finished saying these things to her, the noble woman stretched out her neck, and received the sword with joy.

And her mother Sophia embraced and kissed the bodies of her three daughters, and clothed [them] splendidly, and she yoked a carriage and placed her daughters upon it, and she went out of the city to a certain place that is eighteen miles from the city. And she placed the bodies of her virgin daughters there in a high place carefully; in the holy temple of their victory. And on the third day she went out to the cemetery that she might carry spices according to the custom. And all the free women of f. 159b Rome went out with her, and also a great crowd of men and of women. And she poured out spice on the bodies of her daughters, and made a great commemoration according to the custom. And when all the crowd were standing, she offered a prayer, with sobs to God.

And when she had finished praying, she stood before the bier of her daughters. She opened her mouth and said, "My beloved daughters, I also am going with you, and I shall be worthy of the crowns of your promises."

And when she had said these things, in that same hour

she committed her soul to God, and slept the sleep of rest. And the rich women who were near, placed the blessed Sophia in the coffin of her noble daughters. And they went together to the Lord, and inherited life eternal.

f. 160a Hadrian the unjust Emperor perished with many pangs. For the pupils of his eyes fell out, and the flesh perished from his bones. His legs were cut up by worms, and his hands from his joints, matter came out of his mouth, and he was altogether ruined. He cried with a loud voice, saying, "O Lord God, who didst help the three maidens and their mother, take my soul from me. For I know certainly that I bear this because of these three lives." And when he had said these things, he wailed with a loud voice, and burst in twain. His flesh was scattered from him, and his bones were not found. And this happened to him by prophecy, for his wickedness.

Here endeth the martyrdom of Sophia, and of her three daughters.

CYPRIAN AND JUSTA.

AGAIN, the martyrdom of Cyprian the wizard, and of S. P.
Justa the virgin. f. 170 a

At the appearance of our Redeemer, Jesus the Christ from heaven upon the earth, and on the fulfilment of the words of the prophets, everything beneath the heaven was illumined, that they might be baptized into one God the Father Almighty, and into the Lord Jesus the Christ, and into the Holy Spirit in the belief of the truth.

Now there was a certain virgin whose name was Justa, and the name of her father was Aedesius; and of her mother Cledonia, in the town of Antioch which is near Daphne. And this blessed one listened to a certain deacon whose name was Praylius, from a window which was near her house. And when she heard the great deeds of God, and how our Redeemer the Lord Jesus Christ put on a body, and the heralding of the prophets, and His birth from Mary, and the worship of the Magi; and about the appearance of the star and the praise of the angels, and the signs of the miracles that were done in His name and by His power; and of the redemption of the cross; and of His resurrection from the dead; and of His glory in the presence of the disciples; and of the living words of His gospel to His apostles; and of His ascension to Heaven; and of His being seated on the right hand; and of His imperishable kingdom; and of the bliss that passeth not away, and of the deathless life. Add. 12, 142
f. 74 a

[And when the blessed one had heard these things, she

marvelled greatly in the belief of the truth, and the eye of the maiden sparkled with the love of the Holy Spirit. She longed greatly and sought that she might again see the deacon Praylius; but she could not (do it)¹.] She answered and said to her mother, "Hearken to thy daughter, my mother, and turn from error, and thou shalt escape from everlasting torment; as thou hast heard that the scriptures of our Lord Jesus Christ say, He who hath made the heaven and the earth and all that is therein. For sculptures are nothing. They are of stone, and of wood, and of gold, the work of men's hands, images, deaf, and blind, and lifeless." Then her mother said to her, "Nay, my daughter, let not thy father hear this in thy thoughts." But the blessed one answered and said to her mother, "Know ye, O my father and my mother, that henceforth I am a Christian, and I worship the Christ my Redeemer, because by means of this deacon I have learnt the way of life. And henceforth there is no God except the Father, and the Son, and the Holy Ghost. And He gives life to the men who believe in Him, and He has redeemed them from the destruction of the wicked, and has made them to inherit deathless life." When she had said these things, she signed herself in the Threefold name, and began to pray in the name of our Lord Jesus Christ. But her mother told her father everything that the blessed one had said. Then immediately numberless hosts of angels appeared to them, holding lamps of fire in the chamber¹. And in the midst of them they saw the Christ, saying, "Come to Me, I will make you enter the kingdom of heaven. With all the holy ones who have done well in My presence."

Add. 12, 142
f. 74 b

And when Aedesius, the father of the girl, saw that sight, he was seized with great wonder. And he arose in the morning, and led his wife, and his daughter, the blessed

¹ From the Sinai palimpsest.

one, and they went to the church with that deacon, beseeching him to present them to the bishop. And when he presented them, the Bishop received them. And they fell at his feet and besought him that he would give them the seal of the Christ. But he was unwilling to give it to them, until the deacon related to him about the vision of the Christ which he had seen, and about the faith and the love to the Christ of the maiden.

But Aedesius shaved his hair because he was a priest of the gods; and he fell at the feet of the Bishop, and he gave to the three the seal of the Christ. And the holy Aedesius was deemed worthy of the priesthood, and he lived a short time, and went to rest in the true faith. And the holy virgin went at all seasons to the church of the Christ. But a certain man, a lawyer of a great family, who was evil in his deeds, and who was enchained in the worship of error, of dead images, saw the blessed one going at all seasons to the house of God. And when he saw her, he was captivated by the love of the maiden, and he sent many people after her, that he might take her to wife. But she said to them all with a loud voice, "I am betrothed to the Christ." And the wicked man, by the mad impulse of Satan, assembled a great crowd, and watched her as she went to the house of God. And he wished to lead her away by force. And when they came to lead her forcibly away, those who were with the maiden cried with a loud voice. And when those who were in their house heard these things, they came out grasping swords. And those who had come to seize the hand-maiden of God by force, fled.

Add. 12,142
f. 75 a

But the holy one sealed herself with the sign of the Christ, and she seized the insolent man and flung him on the ground. And she struck him on the face. And she tore his clothes and left him stupified, as her sister Thecla

Add. 12,142
f. 75 b

had done to the insolent Alexander. And she went forth-with to the house of God.

But he went in a great rage to Cyprian the wizard, and promised him two talents of gold, if mayhap he might entrap the holy maiden with his sorcery, whilst the madman did not know that the power of the Christ is unconquerable.

But when Cyprian the wizard had heard these things, he was grieved for the young man, and called up a certain cruel demon by his sorcery. And it answered and said to him, "Why hast thou called me?" And Cyprian said to it, "That I may please a certain maiden of the Galileans, if thou canst bring her to me."

But the demon, ashamed, promised that it would bring her to him, whilst he was unable to conquer the truth. Cyprian answered and said to it, "Tell me, what are thy works, in which thou confidest, and I will send thee away." The accursed demon answered and said to him, "I am a rebel against God, and I obey Satan. And I made Eve to sin, and I have driven Adam out of Paradise. And I have robbed him of bliss and of delight. And I have taught Cain to kill his brother. And I have polluted the earth with blood. And I have increased adultery and sorcery. And I have made all lasciviousness and drunkenness. And I have incited silly laughter. And I have taught men to worship images. And I have counselled that the Christ should be crucified. And I have shaken the whole city. And I have overturned walls. And I have divided houses."

And when the demon had said these things that had been done by it, it said to the wizard, "I have done all these things, and am I unable to conquer this?" Then Cyprian said to him, "Take this root and sprinkle it round about the house of the maiden. And I will take her mind

away from her, and immediately she will obey thee." And when he had said these things to the demon, he went straight to the house of that maiden. But the blessed one stood up to pray the None in the night to God the lover of the penitent. And when she became aware of the arrival of the demon, she prayed all the more to the Living God, because her mind was satiated with the love and the power of the Cross, and she signed herself with the sign of the Christ. And she called with a loud voice, saying, "O Lord, Almighty God! Father of our Lord Jesus the Christ, ¹Thou who didst kill the man-slaying serpent, and didst deliver those who were bound by Satan, O Lord God! who didst create man in Thine (own) image, and didst leave him in the paradise of delights to enjoy himself in Thy commandments,—and he was thrown down by the deception of the serpent. And when he sinned thus Thou didst not forsake him, but by the power of Thy cross Thou didst cure his wounds, and didst make him whole, by means of the Christ, the Redeemer of the worlds, He by whom the created things were made, and the heavens were set in order, and the earth was stretched out; and the waters of the great deep were separated, that all natural things should confess to Thee, O God! O Lord Jesus the Christ, redeem Thy handmaiden; and let not the temptation of the enemy come near me. To Thee, O Lord! I have made a vow that I would be a virgin to Thine only Son, the Lord Jesus Christ. Redeem Thy handmaiden, because I have loved Thee and will love Thee, with² all my heart, and with² all my soul, and with² all my strength. Thou, O Lord! hast made the light of Thy love to shine on my soul. I beseech Thee, O Lord! leave me not to the hands of the Wicked one, that I may not transgress the promise that I have made to Thee.

Add. 12,142
f. 76 b

¹ MS. "he."

² Literally, "from."

Add. 12,142
f. 77 a

Chase away the thought of the rebel from my mind ; and keep me in Thy truth." And when she had said these things, she signed herself with the sign of the Christ, and she puffed at the demon ; and he went away ashamed ; and he stood before Cyprian ; and Cyprian said to him, "Where is the woman for whose sake thou hast been sent ?" The demon answered and said to him, "Do not ask me, for I cannot tell thee. For I saw a certain sign and I have run away." But Cyprian laughed at him ; and he again called by his sorcery a stronger demon than the first one. And the cursed one boasted, and said to Cyprian, "I knew thy commandment and also the cowardice of him who was before me. Send me O my father ! and I will do thy will."

And Cyprian said to him, "Take this root, and throw it outside the house of the maiden, and I will come and persuade her." And when the demon had come to the place which Cyprian had told him of, the handmaiden of God stood up to pray the Sext of the night, saying thus, "At midnight I have arisen, and I will praise Thee for Thy righteous judgments. God of all ! Lord of the heights and of the depths, who hast confounded Satan by Thy power, and hast put him down under the feet of Thy disciples. May the confirmation of Thy mercy remain with me, O God ! who didst receive the sacrifice of Abraham ; and didst hear the prayer of Daniel ; and didst overthrow Bel, and didst slay the dragon ; and didst shew the knowledge of Thy divinity to the Babylonians, God, who by means of Thine Only Son, the Lord Jesus Christ, didst dispose everything, and didst bring out everything that was concealed in darkness to the light ; and didst bring to life even those who were dead. And now, O Lord ! in the abundance of Thy grace neglect me not, O Merciful One ! but keep my soul and my body near to

Thy holiness. Keep also the lamp of my virginity, that it may not go out; that I may enter with the Bridegroom, the Christ, to the marriage feast; and may commit to Him my virginity in purity and holiness."

And the demon went away from her ashamed, and appeared to Cyprian. And Cyprian answered and said to it, "Where is the woman on whose account thou hast been sent?" It answered and said to him, "I cannot tell thee. For I saw a certain sign and I was afraid, and ran away." S. P.
f. 173 b

Then Cyprian called one whom he thought to be stronger than they, who was the father of the demons, and said to him, "Who is this slight thing by whom thy power has been conquered?" The demon answered and said to him, "I will bring her to thee, be ready at once." Cyprian answered and said to it, "What is the sign of thy victory?" The demon answered and said to him, "I will enfeeble her with much fever for six days, and at midnight I will make her ready for thee."

And the demon went and appeared to the maiden in the form of a maiden, her companion. And it went in and sat down on the bed as if it had been a woman, and the evil one began to talk to the handmaiden of God in the manner of penitence. "I beseech thee, O handmaiden of God, receive me, that I may be with thee. The Christ, thy Lord, hath sent me to thee. For I also am a virgin like thee, and shew me what is the struggle for virginity, or what recompense there is to those who keep it in purity. For I have seen thee that thou art greatly afflicted in the conflict." Add. 12,142
f. 78 a

But the holy maiden, the servant of God, answered and said to her, "The tongue¹ of man cannot describe the reward of the virginity which is for the sake of the Christ;

¹ Literally, "mouth."

for it¹ is very great. God has promised to those who love Him and preserve their virginity, what eye hath not seen, nor ear heard, nor hath it arisen in the heart of man. Who is able to comprehend the blessings which God has promised to those who love Him and preserve their virginity in purity? The struggle for virginity in this world is for a little while; but the blessings which are preserved for it in that world are neither transitory nor corruptible."

Add. 12,142
f. 78 b

But the wicked demon began to speak with guile to the handmaid of God, saying to her, "Behold, I have heard that Eve was a virgin in Paradise, and was not blest. And when Adam had known her, and she had given birth to children, she received the knowledge of good and of evil. And by her means the world was peopled; and there was the succession of races and of tribes."

But when the holy virgin heard these things, she rose up to pray because of the words of the crafty one. And the cursed fiend kept close to her, lest perchance there might be an opportunity for him to capture her. But the blessed handmaid knew the craftiness of Satan, and was much troubled because she had perceived that he was a deceiver; and she hastened to prayer in the presence of God. And she sealed herself with the sign of the cross. And she puffed at that demon in the power of Jesus the Christ. And he fled ashamed from beside the handmaiden of God, and went sadly to him who had sent him. But the holy one was strengthened by the power of the Christ, and rested from the dispute with the crafty one, and gave thanks to God who had helped her in the struggle. And straightway the fever left her. And she began to say, "Praise be to Thee, O Christ! who strengthenest those who seek refuge with Thee and who

Add. 12,142
f. 79 a

¹ Literally, "its reward."

dost illuminate (with) Thy glorious beams those who are blind in the darkness of evil, Thou, O Lord! in the abundance of Thy mercy, deliver me not up to be vanquished by a stranger to righteousness. But help Thy handmaiden who hopes in Thee. For my flesh shudders for fear of Thee, and I have been afraid of Thy judgments. Give glory to Thy holy name, that those who hate me may see and be ashamed. For Thou, O Lord! hast helped me, and hast comforted me with Thy threefold power."

And the demon had gone and had appeared to Cyprian the wizard. And it replied, saying to him, "I too, have again been vanquished by one weak woman."

Cyprian answered and said, "Where is the power of thy victory? tell me." The demon answered and said to him, "Ask me not, for I am unable to tell thee. For I saw a sign and I was shaken and fled. But if thou art willing that I should tell thee the truth, swear to me, and I will tell thee."

Cyprian answered and said to him, "What have I that I can swear by to thee?"

The demon said, "Swear to me by the great power that abides with me."

Cyprian said to him, "No, by thy great power, I will not go away from thee."

And the demon had become trustful and said to him, Add. 12,142
f. 79 b
"I saw the sign of Him who was crucified. And I shook, and I was afraid, and I ran away."

Cyprian said to him, "Is therefore He who was crucified greater than thou art?" The demon said, "Be patient and listen to me and I will tell thee truly. All that robs and deceives is allied to us, and becomes our comrade in that fearful place. For that torment is bitter. For they boil copper and place it on the limbs of both men and women.

And thus by hard boiling they are¹ tortured before the tribunal of Him who was crucified. And the angels also afflict them with severity."

Cyprian said, "Therefore I also wish that I could be a friend to Him who was crucified; that I also may not fall into His hard condemnation."

The demon said, "And hast thou not sworn to me by my great power that thou wilt not deal falsely?"

Cyprian said, "By what have I sworn to thee and have dealt falsely?"

Saith the demon, "By my great power."

Cyprian said, "I reject thee and I scorn thy great power. For this night I have surely learned that I can take refuge in the prayer and the intercession of a virgin. And I supplicate by the power of the cross. And by it all thy lying power is humbled. For I also sign myself with the cross, and deny thee and all thy power."

And when he had spoken thus, he sealed himself with the sign of our Redeemer, and said, "Glory be to Thee, O Christ! O invincible Power!"

Add. 12,142
f. 80 a

And immediately Satan fled.

And Cyprian said, "Henceforth I believe in the Christ, and He redeems from all the power of the Evil one."

But the demon went away ashamed. And Cyprian took the tablets of his sorcery and made the four men of his household carry them; and thus he went to the house of God; and he fell at the feet of the presbyter Euthymius², and said to him:

"O blessed servant of God! I implore thee that I may become a soldier of God and of our Lord Jesus the Christ; and that I may be inscribed in the book of the believers—those who serve Him." But the presbyter Euthymius imagined that perhaps he was seeking to deceive

¹ MS. "he is."

² Syriac Palimpsest "Anthimus" *passim*.

those who were in the church. So the holy one said to Cyprian, "Let it suffice thee that thou hast deceived so many people who are without. Take heed to thyself, and do not come into the church of God with guile. For the power of the Christ is invincible."

Cyprian answered and said, "Of a truth, my lord, I, too, know that it is invincible. For this night I sent demons against the holy virgin Justa. And she conquered them by her prayer and by her love to the Christ. But take the books of my sorcery, with which I have done all the evil, and burn them in the fire. And take pity on me, and let me belong to the flock of the Christ." Add. 12,142
f. 80 b

And when the holy Euthymius had heard these things from that wizard, he took his tablets and burnt them in the fire. And he blessed him and began to say to him, "Be constant in the house of God at the time of prayer."

And Cyprian went to his house rejoicing; and he broke all the images that belonged to him. And all night he beat his hands on his face and on his breast, saying, "I have dared to withstand Thy power, Lord Jesus the Christ! in all the wicked things that I did. And how may I bless Thee with the mouth wherewith I cursed the men who called upon Thy name." And he threw dust upon his head, and flung himself on his face upon the earth, and wept for seven days. And after the seven days, he got up early as great Saturday began, and he went to the house of God. And as he was going on the road, he said in his prayer:

"O Christ! O Helper of those who call upon Thee in truth! If I am worthy to become Thy servant, shew me some place where I may enter Thy holy house, and may hear from the reading of Thy holy scriptures, O Lord! that Thou hast received me." Add. 12,142
f. 81 a

And when he had entered the house of God he heard

Ps. xxxv. 22 the chorister¹ say, "Thou hast seen (it) O God! be not silent." And then, "O Lord! be not far from me." And
 Is. lii. 13 again he heard Isaiah who said, "Behold my servant shall deal prudently, and shall be exalted, so that many shall be astonished at him," and again David saith, "Mine eyes have prevented the watches that I might meditate on Thy word."

Is. xlii. 2 And again Isaiah has said, "Fear not, O my servant Jacob, and Israel, whom I have chosen." And again the
 Gal. iii. 13 Apostle, who says, "The Christ hath redeemed us from the curse of the law." And again David hath said, "Who shall relate the wonderful works of the Lord?" And again
 Ps. cvi. 2 the Gospel, which hath said, "That whosoever believeth in me should not perish, but should have eternal life." And again they proclaimed, "That whosoever did not receive the sign should go out." And Cyprian sat at the threshold of the door, and one of the deacons said to him, "Rise and get thee out." But Cyprian answered and said unto him, "I am a bond-servant of the Christ; and thou sayest to me, 'Get thee out!'"

Add. 12, 142
 f. 81 b

And that deacon said to him, "Thou art not yet initiated, Cyprian." And Cyprian said to him, "As the Christ liveth, He who confounded the demons, and hath had mercy on me and on the maiden, I will not go out until I am initiated." And Asterius the deacon went and informed the Bishop. And the Bishop called Cyprian. And he repeated to him the words of the holy scriptures. And he prayed, and thus he baptized him in the name of our Lord Jesus the Christ.

And after eight days he became a preacher of the hidden mysteries.

And when it was Pentecost, he was full of the grace of God, and healed demons and pains in the name of

¹ Or "the Psalmist."

Jesus the Christ. And until one year was completed, he became the assessor of the Bishop. And for sixteen years he held the sacred throne. And after these things the holy Euthymius summoned the Bishops who were round about, and said to them things that were worthy of the Church of God, and he, while still living, gave him the throne of the bishopric. And after a few days, the holy Euthymius went to rest in the Lord¹, and confided to him the flock of the Christ. For the holy Cyprian had put many things in order, and had made the holy Justa a deaconess, and he enlightened many, and delivered them from all the heresies of destruction; and increased the Church of the Christ; fulfilling the words of the prophets, fulfilling also the commandments of the Christ, whilst he laboured concerning the belief of the truth. He looked on the people who were scattered, and on the wolf whilst he was robbing.

Add. 12, 142
f. 82 a

And the holy Cyprian taught many (people) of the city by letters. But the Lord of evil, crafty Satan, incited the sons of error to calumniate the holy one before Eutolmius, Count of the East, and they said to him, "Cyprian is the teacher of the Christians; and he makes void the glory of the gods by his many sorceries, with a certain virgin, and disturbs all the world by his letters, and makes women virgins."

And the Count was filled with rage, and he commanded the judges to bind Cyprian and the maiden carefully, and to bring them to the city of Damascus and produce them before him. And when they had come before the Count he said to them, "Art thou the teacher of the Christians? who of old hast turned away many from the praise of the gods, and hast deceived many by Him who was crucified? exalting Him more than the gods?"

¹ Literally, "Christ."

But the holy Cyprian said, "Why hast thou given thyself to the likeness of wickedness? and to the madness of the evil one? For I, as thou hast said, was captive to the enemy of justice, whilst I was the teacher of the pagans; and I slew many by every kind of sin. And when the Christ redeemed me, He helped me also by means of this maiden. A certain lawyer from the house of Claudius fell in love with her. And when he could not find (a way) to do evil to the handmaiden of God, desiring to capture her for his wife, he came to me and begged me to do the business of love for him. And I, confiding in the books of my sorcery, sent the demons against her. And she made them flee by the sign of the Christ. And thus (it was) until the third one. I even sent their chief, and that holy maiden overthrew them by the same sign of the Christ. And when I saw what had happened, I adjured that demon that he should tell me for what reason he could do nothing with the power of the maiden. And when the demon was burnt by the angel he told me all the truth. And he said to me again, I am the discoverer of all bad things. And I recollected myself and gave the tablets of my sorcery to the Bishop, my predecessor, whilst all the chief men of the city were present. And he burnt them in the fire. I would also persuade thee now to withdraw thyself from the madness of images, and come to the house of God, and thou shalt know the power of the Christ, which is invincible."

Add. 12,142
f. 83 a

Then the Count was enraged against the blessed one. And he commanded that he should be hung up and combed. Also concerning the holy virgin, he commanded that she should be beaten¹ with rough thongs on her face; the two being hung opposite to each other. And the maiden began to say, "Glory be to Thee, O true Christ!

¹ Literally, "swallow."

that Thou hast brought me who am unworthy near, to fulfil Thy will. And I am beaten¹ because of Thy name, which exalts its worshippers." And when the lictors were weary of beating the blessed one, she praised God all the more. Add. 12,142
f. 83 b

But the Count commanded them to cease from her. And when Cyprian was being combed he did not feel the combs.

The Count answered and said to him, "Sacrifice and escape from the tortures, and thou shalt not die miserably."

The holy Cyprian replied and said to him, "Why dost thou exalt thyself against God and withdrawest from Him? and dost not wish to draw near to the gospel of the Christ? For thou wilt not keep me back from the path of life. For I am running that I may attain to the heavenly-minded who inherit the kingdom, and may be made worthy, by means of those tortures which thou art bringing to me, of bliss that can never pass away."

The Count said, "And wilt thou inherit the kingdom of heaven because of these tortures? I will bring greater ones than these to thee."

And he commanded that they should conduct him to the prison-house, and the holy Justa with him. And he commanded that they should be guarded with diligence. And when they entered the prison-house, it shone by the grace of our Lord Jesus the Christ who was with them.

And after a few days the Count commanded that they should bring them before his judgment seat. And the Count answered and said to the blessed ones, "Do not be deceived by the faith and the sorcery of a mortal man, and lose your lives." Add. 12,142
f. 84 a

But Cyprian answered and said to him, "This death has won eternal life for those who love Him."

¹ Literally, "I swallow."

The senseless Count answered and said, "Heat the frying-pan and throw into it pitch, and wax, and bitumen, and fling the blessed ones into it¹ when it boils." And when they had thrown him in, he was not at all hurt.

Then the Count commanded, and they brought the blessed Justa to the frying-pan. And when she drew near, the Evil one cast fear into her mind, and she began to be afraid. But the blessed Cyprian cried and said to her, "Come, O handmaiden of God! for thou hast shown me the path of life; and thou hast opened to me the door of heaven; and thou hast shown me the glory of the Christ. Thou hast been strengthened against the demons. Even their chief thou hast reckoned as nothing by the power of the cross. And how shouldst thou fear the fire."

And the blessed one signed all her body, and ascended into the fiery frying-pan. And both of them rejoiced and exulted in the frying-pan as amongst refreshing dew.

Add. 12,142
f. 84 b

And Cyprian answered and said, "Glory be to God in the highest, and peace on the earth; and goodwill to upright and faithful men." And he said again, "Because Satan is fallen from heaven, and is trampled beneath the feet of all those who believe in the King, the Christ, our Redeemer. For He hath bound the Evil one in darkness and all who obey him. I praise Thee, O God! for all in which Thou hast deemed us worthy to suffer contempt for Thy sake. I implore of Thee, O merciful Lord, to receive our sacrifice for a sweet savour of Thy greatness."

And the Count heard, and laughed, and said, "I curse you and all the skill of your sorcery."

And Athenus his colleague and profane friend said to the Count, "Let thy Highness command me, my lord, and I will approach the boiling pan in the name of the gods; and I will overcome the great power of the Christ."

¹ Literally, "the frying-pan."

And the Count said to him, "Approach." And when he approached the frying-pan, he lifted up his voice and said, "Great is the god Zeus! and the father of the gods Asclepius, who giveth health unto men." And when he came near to the boiling of the flame he fell, and all his limbs were split like wax before the fire. But the grace of God preserved the holy Cyprian and the maiden without a spot; because they praised God. Add. 12,142
f. 85 a

And the Count was troubled and said, "What shall I do? He who was my priest and friend has died miserably. What I shall do to these wicked people I do not know." Terentinus answered and said to him, "Have nothing to do with these people whom thou dost call wicked. And do not withstand the truth. For the power of the Christians is invincible. But send them to the Emperor, shewing him the matter of their crime."

And the Count wrote the report about it thus :

"To the great Emperor Cæsar, who ruleth by land and by sea, Diocletian, greeting. Against the commandment of thy Majesty have these men arisen. And I have apprehended them: Cyprian, who is the teacher of the Christians, and the virgin, who is named Justa. And from the reports, my lord, thou wilt learn into how many tortures and afflictions I have thrown them; and they would not be persuaded by me to obey thy laws, my lord, and I have sent them to thine august Majesty." And when the Emperor had read these reports about the blessed ones, he was greatly astonished at their endurance, and his friends implored him and said to him, "Do not withstand the great power of God." Add. 12,142
f. 85 b

And when the Emperor had heard [it] he said: "To Cyprian who is the teacher of the Christians with the virgin Justa, who have chosen the vain heresy of those who are called Christians; and have forsaken life, and

have chosen death. Therefore I command concerning them, that their heads be taken off with the sword.

And while the blessed ones were being led off to death, to a certain place in which they were to reach their consummation, they asked the lictors that a little time might be given them, in which they might pray.

And the holy Mar Cyprian began to pray, saying, "Remember, O Lord! Thy Church, in every place, and all Thy faithful and true servants, and be Thou near to those who love Thy name."

Add. 12,142
f. 86 a

And he made the sign of the Christ over his whole body, and he placed the virgin Justa on his right hand: and he persuaded these lictors that she should be beheaded before him. And so the lictors did.

And the holy Cyprian said, "Glory be to Thee, O Christ, the Strengtheners of Thy worshippers!"

And a certain great man was there whose name was Theoctistus, a faithful man; and he approached and greeted the holy martyr as he was being slain with the sword. And Balbus, the colleague of the Emperor, commanded concerning him, that his head should be taken off with the sword.

And when they had been crowned, and the blessed Theoctistus with them, the bodies of the blessed ones were thrown to the wild beasts. And they did not approach them for many days.

But a sailor, a certain faithful man, when he heard about the end of the holy ones, because he was a kinsman of Theoctistus, took faithful men of his own with him. And he made them sit for six days and six nights, until they had snatched away the corpses of the blessed martyrs from the custodians, because the bones of the blessed ones were much more precious to them than gold, or silver, or costly pearls. And they carried them to the city of

Add. 12,142
f. 86 b

Rome with their memoirs. And they gave them to a certain woman whose name was Rufina, of the distinguished family of the Claudians. And this faithful woman Rufina carried the bones of the holy martyrs and laid them in an honourable place wrapped in pure linen, and with fragrant spices. And every one who approached the blessed ones received health and help from them.

And these things were done in the consulate of Diocletian, in the city of Nicomedia, on the fifteenth of the month which is called Haziran, our Lord Jesus the Christ reigning in heaven and on earth.

Here endeth the Martyrdom of Cyprian the wizard, and of Justa the virgin, and of the faithful Theoctistus.

HYMN.

Again, verses of Mar Ephraim, from the Hymns of Paradise.

The assembly of the saints, in the type of Paradise.
f. 180b My brethren, the life-giving
cluster maimed the serpent, held captive by the curse.
Eve's mouth was sealed in the silence of help, while again
that mouth (reproached ?) her Maker.

Blessed is he who is worthy to be in Paradise, when the glorious fruits of the trees abound.

And again they ought to look at the fruits of the noble ones; flowers are conquered; they who see the pure and holy blossoms of their crowns; joy of the creation and its Creator. (They) please Him who knoweth all the fruits of righteousness, more than the fruits and berries of the trees. The beauty of nature praises Him; it praises the intellect. Paradise (is) knowledge; the flowers the deeds; the garden the freedom; the earth the mind.

Blessed is He who exalted Adam.

Blessed is he who is worthy to behold their robes.

Blessed is he who is worthy to listen to their wisdom.

Blessed is the ear that is drunk with their voices.

Blessed is he who learns to be amongst the foremost ones.

Woe be to him who does not even press that he may not be the last.

One of them cleft the air in his chariot. The angels desire to meet him, for they saw of late a body in their dwelling. And as the earthly form in the chariot ascended, thus our Lord descended clothed in a body by His grace; and being clothed in a cloud, He rode and ascended to reign above and beneath. Angels of fire and of wind wondered at the Elijah whom they saw, for in Him was hidden the gentle wisdom. On earth they wondered at . . . its Creator, and they saw the Virgin and they rejoiced.

Thou hast made the low things great and hast astonished the high things.

They offered her in the midst of the earth her crown in Paradise.

Whosoever never utters the curse of vituperation, he has a desire more than . . . and he who is chaste . . . some beauty shall be seen by him . . . his thought . . .

f. 181 a

Praise be to the Father and to the Son, and to the Holy Ghost, now and always, and for ever and ever. Amen.

Here endeth this book of the Select Narratives: first, of the blessed Thecla; second, of Eugenia; third, of Pelagia; fourth, of Marinus; fifth, of Euphrosyne; sixth, of Onesima; seventh, of Drusis; eighth, of Barbara; ninth, of Mary; tenth, of Irene; eleventh, of Euphemia; twelfth, of Sophia; thirteenth, of Theodosia; fourteenth, of Theodota; concerning the Faith; fifteenth, of Susan; sixteenth, of Cyprian and Justa; seventeenth, verses about Paradise.

◦◦◦ I, the mean one, and the sinner, John the Stylite, of the monastery of Beth-Mari-Qanūn (Conon?) in the town of Ma'arrath (Mesren¹) Kaukab of Antioch, by the [mercy] of God, I have written this book for the profit of myself, of my brethren, and of those who are neighbours to it; but because of [the love] of the Christ, I would persuade all those who [read] in it to pray for me the more [earnestly] But whenever thou meetest with this book concerning the sinner thy prayer.

This book was finished in the year a thousand and nine[ty²] of Alexander of Macedon, the son of Philip, in the month of Tammuz³: on the third day of the week, at the . . . hour of the day, of the Baptism of our Lord Jesus the Christ. May . . . for the sinner who wrote this book . . . the multitude on the Right Hand. Amen, and Amen, and Amen.

¹ From Professor Bensly's transcript of f. 165 b.

² Doubtful. A hole occurs here; and it may possibly have contained an ornamented flourish.

³ *i.e.* July.

THIS IS THE BOOK OF THE SELECT NARRATIVES
ABOUT THE HOLY WOMEN.



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The name "Jesus," which occurs frequently in these tales, is not included in the above list.

"Ḳaddisha" and "Qanūn" have the same initial letter in Syriac, and I regret that I am constrained to represent it by two different letters in English. I have retained "Ḳaddisha" because I wrote it thus in my Introduction to the text of the Four Gospels from the same manuscript; and I prefer Qanūn with a Q in order to distinguish it from "Kanūn," the name of a month. There is always a difficulty in transliterating the letter ܩ into English.

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STUDIA SINAITICA No. XI

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TRANSITUS MARIAE

WITH TEXTS FROM THE SEPTUAGINT, THE CORÂN, THE
PESHITTA, AND FROM A SYRIAC HYMN IN A SYRO-
ARABIC PALIMPSEST OF THE FIFTH AND OTHER
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AGNES SMITH LEWIS M.R.A.S.

HON. PHIL. DR. HALLE-WITTENBERG
LL.D. (ST ANDREWS)

WITH AN APPENDIX OF PALESTINIAN SYRIAC TEXTS FROM
THE TAYLOR-SCHECHTER COLLECTION

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PREFACE.

SINCE this book was ready for publication, I have spent a month at Mount Sinai; and have copied the eight pages of the *Transitus Mariae*¹ which form part of the under script in the Sinaitic Palimpsest, No. 30. Their text is probably of the fifth century. Two of them, those on f. 151, coincide with the more ancient of the two texts used in this volume; the other six coincide with part of Codex Harris. A comparison of these latter leads to the satisfactory conclusion that Codex Harris is substantially the same narrative, and that its immediate ancestor differed very slightly from the Sinai text.

Mrs Gibson kindly copied for me several portions of the *Transitus Mariae* from the Syro-Arabic Palimpsest No. 588, and from a newly-discovered Syro-Arabic Palimpsest No. 514, which surprised her by its re-appearance in the Convent Library². These portions all coincide with some part of the older texts in this volume, but the variants are too slight to be worth recording. A closer examination has, however, upset one of our theories. Codex Sin. Syr. No. 30, and Cod. Sin. Arab. No. 588 do not contain portions of the same *Transitus* manuscript³, for the stories of Salome and of Abgar are found on ff. 138, 32, of the one, and on ff. 69, 53 of the other.

I take this opportunity of saying that the word ܡܪܝܡ instead of ܡܪܝܢܐ is the only one of Mr Burkitt's emendations to my transcript of the final colophon in the upper script of the Sinaitic Palimpsest of the Gospels (No. 30) as given in *Studia Sinaitica* No. IX. Appendix VIII. p. xxiv. which I can now accept. I copied the first nine lines of that colophon on Good Friday 1900, by placing two very dim photographs together. This colophon being much rubbed in the manuscript, had evidently been overlooked by all the transcribing party who visited Mount Sinai in 1893; and it alone contains the remarkable words, "Stylite" and "Antioch." Mr Burkitt, on receiving a presentation copy from me, supplied the important word ܡܪܝܡ from the late Professor Bensly's transcript of the shorter colophon on f. 165^b which I had omitted; having judged, too hastily, that it was only a repetition of the Prologue on f. 2^b. Mr Burkitt's other suggestions were made only from a study of the two photographs of f. 181^a which I had already transcribed; and an examination of the manuscript, both with the reagent and without it, has resulted in the disappearance of his ܝܥܝܫܐ and of my ܝܥܝܫܐ.

¹ Cf. *The Four Gospels in Syriac*. Transcribed from the Sinaitic Palimpsest. Introd. pp. xvi, xxix.

² See *Studia Sinaitica*, No. III. p. 102.

³ *The Four Gospels in Syriac*. Introd. p. xvii.

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INTRODUCTION.

THE manuscript from which the contents of this volume are taken was purchased by me at Suez in 1895. With the exception of one paper leaf, f. 12, it is vellum, and is a palimpsest throughout. Each leaf measures 20 centimetres by $12\frac{3}{4}$, and contains from 16 to 19 lines of the later script. This is closely written Arabic of the 9th or 10th century; it represents selections from the Fathers, St Athanasius, St Chrysostom, Anba Theodosius, Mar Ephraim, Mar Jacob, Mar Isaac and the Martyrdoms of St Eleutherius and St Theodorus. These may be dealt with in a subsequent volume, but it is the under script with which we are at present concerned, and with regard to the upper one I content myself with quoting the opinion of Mr A. Cowley, of Wadham College, and the Bodleian Library, Oxford, to whom some photographs of ff. 13 a, 20 b, 150, 151 have been submitted.

"The upper writing is itself early. I remember seeing many specimens of it at Sinai, and puzzling out the probable date of it then. Plate XX., in the Palæographical Society's facsimiles, is very like it; and is dated A.D. 885. Curiously enough, it was written from Sinai. Your MS. may have been written about the same date, but I think the writing is not quite so careful as that in the Palæographical Society's book, and is probably somewhat later. As the Palæographical Society's MS. was written near the end of the 9th century, I think we cannot be far wrong in putting your MS. in the 10th century. On the other hand, it has some early characteristics, e.g. ش for س. Also the Palæographical Society's MS. lacks some early characteristics, which one would expect in this hand in the 9th century, e.g. it does not write ٥ for 5.

"I spent some time at Sinai over these hands. At first, I was inclined to put them all down as 9th century. Afterwards, judging chiefly from bilingual Psalters, etc., I came to the conclusion that nearly all were of the 10th century, though some were undoubtedly of the 9th. At this distance of time one's memory is not quite fresh¹, but I have little hesitation in assigning your upper writing to the "early" 10th century. That being so, we shall not be far wrong in dating your lower writing² about 750 A.D. or at any rate in the 8th century."

¹ Mr Cowley visited Sinai in 1894.

² The Corān script.

Dr Aldis Wright, of Trinity College, Cambridge, had already pointed out the resemblance between the upper writing of this palimpsest and that of Plate XX. The latter is described by Dr Ignatius Guidi as "Kufi, inclining to Nashi." I should say "inclining very strongly." It is perhaps a good specimen of the transition period. Mr Ellis, of the British Museum, tells me that the writing of the facsimile on Plate XX.=Vatican Cod. Arab. 71, dated A.D. 885, is a distinctly Christian one and that he would be inclined to assign mine to precisely the same period. It will be observed that his view differs very slightly from Mr Cowley's.

There is also some resemblance between this script and that of No. 457 in Mrs Gibson's Catalogue of Arabic MSS. in the Sinai Convent. See *Studia Sinaitica*, No. III. p. 89.

The under script is for the most part Syriac. The portion which first attracted my attention is the apocryphal *Protevangelium Jacobi* followed by the *Transitus Mariæ*, both being from the same manuscript, in a hand which leads me to assign it possibly to the latter half of the 5th century; or at the latest to the beginning of the 6th. Plates VI. and VII. of this volume will enable the reader to form an independent opinion. A tedious illness prevented my beginning to copy this till 1897; and I was of course aware that the story had already been perfectly well edited by the late Dr William Wright, both in the small volume entitled: *Contributions to the Apocryphal Literature of the New Testament*, and in the *Journal of Sacred Literature* for January and April 1865. But these books have been long out of print, and the MSS. which have been used by that greatest of Arabic scholars are all half a century at least later than my own, with the exception of ff. 1—5 of Add. 14,484, and f. 39 of Add. 14,669, assigned to the latter half of the 5th century; whilst three are some five centuries later. My manuscript offers the equivalent of 39½ really ancient leaves of what is practically the same text.

I had spent many months in copying this; and some of it had already passed through the press, when I became aware that Messrs Luzac & Co. were publishing an interesting collection of Syriac texts on the same theme, edited by Dr Budge. At first it seemed as if his work would make mine superfluous, but when I realized that they were founded on a copy made by a modern Syrian, of 13th century MSS., I thought that I would not suppress my own; and my decision has already been partly justified by the appearance of a variant on fol. 132 a (page 3, col. b,

ll. 16, 17 of this volume) which will have to be taken into account in future by any one who quotes the phrase in Matt. i. 21, "she shall bear to thee a son," as evidence for the supposed heresy of the Gospel-text in the Syriac Gospels of Mount Sinai.

As I desire that the distinguishing features of the texts in this book should be their antiquity, I have given a collation only of that portion of Dr Wright's text which is founded on MSS. not later than my own; and have left Dr Budge's text entirely alone. To have included them all might have made the work more complete, but it would have greatly increased both the size of the volume, and my own labour. Those who wish to know how the story developed in the fertile soil of pious minds, as it passed down the ages, must still consult Dr Budge's book.

Relation of the later script to the earlier one.

The 9th (or 10th) century Arabic translator (or editor) of these Selections from the Christian Fathers which form the upper script of this palimpsest, folded each leaf of the ancient *Transitus* MS. double, and then turned it half round, and wrote his Arabic text across the Syriac one (as our grandmothers used to cross their letters); thus making one Syriac leaf into two Arabic ones. This will be readily understood by reference to Plates VI. and VII. The numbering of the folios follows, of necessity, the Arabic text. To have followed the more ancient Syriac one would have resulted in confusion; for whilst the Arabic text forms a consecutive bound volume, the Syriac leaves are mingled at random, and are interspersed with leaves from manuscripts of a wholly different character.

The quires of this book are quaternions, i.e. each consists of four pairs of conjugate leaves, except the 11th which is a quinion, the 14th which is a ternion, and the 15th which has only two pairs of leaves. A single leaf, f. 103, is inserted between quire 13 and quire 14 whilst two leaves f. 114 and f. 115 come between quire 15 and quire 16. Strangely enough, the ancient text of the *Transitus Mariæ* which these contain, falls into sequence with that on ff. 1, 2, the compiler of the 10th century book having evidently torn two ancient leaves in twain, and used up the four halves independently of each other.

ff. 11, 12, of which one contains an ancient text from the LXX., and the other, being paper, has not been palimpsested, have been inserted between quires II. and III. I have detected no quire marks. It is impossible to say how many leaves the book originally contained, as the beginning and the end are both lost, 162 leaves being now extant. The arrangement of the leaves will be best understood from the table on pp. xxx—xxxiv.

Some remarks on the text of the Protevangelium and the Transitus.

In my transcription I have not always been able to see whether the *seyyame* points which indicate the plural have been written over a letter. It is frequently impossible to detect these in a palimpsest, owing to the place where they would naturally occur being covered by the later writing. In no case have I printed *seyyame* points where I did not actually see them; but that is no reason for assuming that they are not there in other cases; and I have therefore frequently translated a noun as plural because it is so in Dr Wright's text; or for the still better reason that it is furnished with a verb or a pronoun in the plural.

Where the text of my palimpsest failed, through the loss of a few leaves, I have supplied the deficiency from a manuscript lately brought from Tûr Abdîn in Mesopotamia by my friend Dr Rendel Harris. This bears, as will be seen, a very late date, A.D. 1857. Its copyist is probably still alive; but the manuscript which is its immediate parent must be a very excellent one; seeing that it follows both my own ancient text and that of Dr Wright so closely that I need offer no apology for fitting together two texts which have a decided affinity with each other. I have not tried to give the variants from Dr Harris' MS., because they are certainly later than my own text; but I have indicated throughout where its pages begin. Dr Nestle has called my attention to an extract from the *Protevangelium Jacobi* in Dr Sachau's *Verzeichniss der Syrischen Handschriften in Berlin*, Vol. II. p. 676, which is evidently the same version as mine, although at the end of Chap. XII. it makes Mary 12 years of age instead of 16.

Page 2 l. 6. In Cod. Harris f. 95 a we have ܠܠܝܢ for ܠܠܝܢܝܢ from ܠܠܝܢ Aphel of ܠܠܝܢ.

line 8. ܡܕܝܬܐ is 'Ιουδίθ in the Greek text of Tischendorf.

f. 95 b. I am indebted to the text edited by Dr Sachau for the true place of the words ܠܕ ܠܗ ܠܗ which are misplaced in Codex Harris.

Dr Nestle has pointed out to me that ܡܬܬܬܝܢ ܠܡܠܟ ܡܬܬܬܝܢ ܡܬܬܬܝܢ might by a very slight change be made to agree with Tischendorf's καθότι κύριος ἀπέκλεισε τὴν μήτραν σου.

Page 1 l. 1 we have ܠܬܝܢ ܡܬܬܬܝܢ τὴν μητέρα μου Σάρραν instead of Tischendorf's τὴν μήτραν Σάρρας.

On page 1 col. b, l. 13 some light is thrown on Tischendorf's Greek text by the occurrence of the word ܠܬܝܢ. The scribe of the MS. which he edited has evidently misread κόκκινον, "scarlet" for κόσκινον, the sieve which Elizabeth held in her hand. Sachau's text has also ܠܬܝܢ.

Page 1 col. b, l. 2, for ܠܬܝܢ ܡܬܬܬܝܢ Dr Harris' MS. has ܠܬܝܢ ܡܬܬܬܝܢ.

In ll. 16, 17 the angel of the Lord says to Joseph ܠܬܝܢ ܠܬܝܢ ܠܬܝܢ "And she shall bear to thee a son." This must surely either be a loose mode of expression, or more probably it may be explained by the ancient Semitic custom of reckoning the children of a woman by her first husband to her second one¹. The phrase, as it occurs in the Old Syriac version of the canonical Gospels, does not therefore possess the importance which some have attached to it.

On page 1 col. a, l. 15 it is gratifying to find the corroboration of one of Dr Wright's emendations ܡܬܬܬܝܢ instead of ܡܬܬܬܝܢ. On col. b, ll. 8, 9 my text says that there was a tumult in *Bethlehem* of Judaea, where Dr Wright's has in *Jerusalem* of Judaea; both MSS. being ancient ones.

On page 1 col. b, ll. 4, 5 we find the expression ܠܬܝܢ ܠܬܝܢ ܠܬܝܢ "beside the porch of the temple," as the place where Zacharia was slain. Other Syriac texts have ܠܬܝܢ ܠܬܝܢ ܠܬܝܢ "beside the porch of the altar," and ܠܬܝܢ ܠܬܝܢ ܠܬܝܢ "between the porch and the altar." Tischendorf's text has παρὰ τὸ θυσιαστήριον.

In one of the Greek MSS. used by Tischendorf, it is the φατνώματα,

¹ See Dr Robertson Smith's *Kinship and Marriage in Early Arabia*, pp. 109—115.

On col. b, l. 19 of the same page, we have the words ,**ⲙⲁⲥⲁ ⲕⲁⲗ** "except His Father," instead of the ,**ⲙⲁⲥⲁⲕⲁ** of Dr Wright's text.

On page **ⲕⲁ** col. a, ll. 20, 21, we are told that in the midst of the dispute between the Christians and the unbelievers, the latter were scourged by order of the Governor in parties of six each; instead of only four being treated to that method of argument.

The story about the three crosses on pages **ⲙⲁ** and **ⲁⲗ** would be in flagrant contradiction to the tradition of the "Invention of the Cross" by the Empress Helena, were it not that the suggestion of the Christians about burning the crosses of the two thieves does not appear to have been carried out.

On page **ⲛⲁ** col. a, l. 26, we have the word **ⲓⲗ** very distinct in the palimpsest, instead of **ⲓⲗⲓ**; and this alters the sense to "And everything that He said to me, *is true and perfect*," instead of "He began and He finished."

On page **ⲙⲁ** l. 24, we should have expected **ⲓⲁⲗⲕⲁ** instead of **ⲓⲁⲗⲕⲁ**

On page **ⲕⲥ** we may trace a purely Semitic tradition in the statement that Adam, Seth, Noah and Shem came to adore the Virgin, no mention being made of Japhet.

Page **ⲙⲥ** represents the text of both sides of a half leaf with a portion of the other half attached. The compiler of the Selections had fitted to it, as conjugate, a portion of a manuscript written in a late Estrangelo hand (f. 45) containing the text of a Syriac Hymn. This he had trimmed in order to make it fit into his *Transitus* leaves (f. 146 is from the same manuscript.) Some lines are therefore missing, on both sides of the leaf. f. 52 b on col. a fits very well into f. 52 a so far as the sense is concerned; and I have made the rest into a consecutive narrative by interpolating a few words from Codex Harris at the foot of col. a, and at the junction of f. 52 a col. b, and f. 52 b col. b; also between f. 52 b col. b and f. 62 a on the following page.

On page **ⲕⲁ** we may remark that the obligation of abstaining from meat until the ninth hour of the day (about 3 p.m.) is still enforced in many Christian families of the Coptic nation. (See *The Story of the Church of Egypt*, by E. L. Butcher, Vol. I. p. 25.)

On page 216 the idea of guilty souls contemplating the sufferings of others who are enduring precisely what their own punishment will be in the day of judgment, is more than Dantesque in its awfulness.

It is hardly necessary to say that I endorse the opinion of Dr Ewald (as quoted by Dr Wright), in the *Gött. gel. Anzeigen* for 1865¹.

"We can certainly affirm that this book has become from the first the firm foundation for all the unhappy adoration of Mary, and for a hundred superstitious things, which have intruded with less and less resistance into the Churches, since the 5th century, and have contributed so much to the degeneration and to the crippling of all better Christianity. The little book is therefore of the greatest importance for the history of every century in the Middle Ages, and yet to-day we ought to notice far more seriously than we usually do the great amount of what we have to learn from it. The whole cultus of Mary in the Papal Church rests upon this book; we might search in vain for any other foundation to it: notwithstanding the fact that it was excluded once again in early times from the list of canonical books by the *Decretum Gelasii*². The three yearly feasts in honour of Mary which the Greek Church maintains to this day, and whose number has been exceeded only by the Papal Church in the long course of centuries are ordained for the first time in this book, and are even defined by the day of the year (on which they are to be held). The delusion about the Immaculate Conception of Mary, which has in our day been elevated into a dogma, finds its foundation and its certain consequences only in this book. The similarly quite unhistorical delusion about an original adoration and consecration of the Sepulchre of Christ in Jerusalem is spoken of for the first time in the beginning of the second of the six little books of this text, that is, in the beginning of the narrative about the last days of Mary, and in such a way that we can easily understand what a deep impression such a narrative was bound to make on the world of that period; even if the well-known example of Constantine's mother had not preceded it."

The unhistorical nature of this narrative is only too apparent. It is difficult to believe that any Roman Governor who was a convert to Christianity held sway in Jerusalem at any time during the thirty-seven years which elapsed between the Crucifixion and the destruction of the city; still less during the life-time of Tiberius Cæsar, who died in A.D. 37. A.D. 44 has been fixed by competent critics³ as the date of the execution of James, son of Zebedee, and of the imprisonment of Peter by Herod Agrippa, as recorded in Acts xii. 1—3. It is therefore passing strange that

¹ Stück 26, p. 1018 foll.

² Supposed to be a forgery. See *Encyclopædia Britannica*, Vol. x. p. 130.

³ See Prof. J. B. Mayor in Hastings' *Dictionary of the Bible*, Vol. II. p. 541.

this wonderful controversy in Jerusalem, and indeed this account of the Virgin's death, which must have taken place before St Paul had well begun his ministry¹, is not included in the Acts of the Apostles. In the story of our Lord's birth no mention is made of the inn at Bethlehem, and the event happened in a desert place, in an uninhabited cave on the road side, and not in the actual town of David, there being no mention whatever of the inn (page 32). Mary's habit of weeping at the grave and at Golgotha (pp. 19, 27) would lead us to infer that she had never shared in the joy of the disciples who had been eye-witnesses of the Ascension; and is altogether out of harmony with the triumphant notes of her own Magnificat. Probably the author never intended the story to be considered anything more than a pious romance; and he would be intensely amazed if he could know the part which it has played in the great drama of human belief and conduct.

In the translation I have followed that of Professor Wright in his *Contributions to the Apocryphal Literature of the New Testament*, and his *Departure of My Lady Mary* in the *Journal of Sacred Literature* for January and April 1865, so far as his Syriac text agrees with mine. The portions taken from Cod. Harris are printed in smaller type.

Leaves from two ancient MSS. of the Corân.

From the time that I obtained possession of this palimpsest, I was perfectly aware that at least four of its quires contained an Arabic under script. Several times I tried to identify this without success. I had a natural reluctance to take an old manuscript to pieces by cutting out the cord which held its several quires together; but without doing so I could not even see the inner margins, and there alone were lines of the ancient Arabic script to be found, perfectly free from the upper writing. Add to this the fact that the script was in Kufic, without diacritical points, and that I was trying to find a Christian text, and the reasons of my want of success are at once apparent.

I was just about to place these leaves in hands more skilful than my own; and for this purpose, on June 21st of this year², I was taking a second

¹ See Gal. i. 18.

² 1901.

quire to pieces, and painting up its margins with the reagent, when two lines of writing appeared which had been hitherto invisible. This encouraged me to make another attempt; and on comparing it with the facsimiles in the Semitic Series of the Palæographical Society's publications, I found that the script was exactly similar to that in Plate LIX. assigned to the 8th century. As that represented a portion of the Corân (Sura 44) it seemed possible that mine might do so likewise, and a few minutes later I had identified the first line on f. 150 b with part of *v.* 57 in Sura 44 **لَوْ شَاءَ اللَّهُ فَضَّلًا مِنْ رَبِّكَ ذَلِكَ** and on June 27th I found that the **لَوْ شَاءَ اللَّهُ** on line 11 of f. 20 b is from Sura 16 *v.* 37.

It was then evident that I had got seven leaves of a very ancient manuscript of the Corân, belonging to the first part of the 8th century, or perhaps even to the latter half of the 7th; also 15½ leaves (forming 31 leaves of the palimpsest) from a manuscript only a little later. Corân I., as I have named it, is in a flowing Kufic script, without the slightest sign of a diacritical point or of a vowel point. Each of the seven leaves has unfortunately been clipped on the one side in order to reduce its size to that of the Transitus manuscript, so that a whole word is missing at the end of some of its lines. In December I had the pleasure of placing f. 150 side by side with O. R. 2165, the MS. figured in Plate LIX. The resemblance in the handwriting, the size of the page, and the general appearance was so great that we at first suspected my leaves to be a portion of the same MS. But a closer inspection revealed the fact that there is a difference in the length of the final *ya*. Mr Ellis thinks, however, that they were both produced at the same time and place, if not by the same hand. Similar portions of Suras 24, 28, 29, 40 exist in both MSS.

Corân II. is quite legible (on the margins) without the reagent, as its script has hardly faded. The great difficulty in reading it was the closely written Arabic which lies across the top of it. It has no vowel points; and the only diacritical points which I have detected (partly by the reagent) are :

In f. 13 b the *ta* in **واتيهم** is written ذ.

In the last line of f. 15 b there are either two dots or a horizontal stroke above the *waw* of **يشركون**, which have no connection with the line above it.

In f. 16 a there is a dot over the *nun* of امنوا.

In f. 17 b there is a dot under the *ba* of به *bis* and two dots over the *ta* of المونى.

f. 55 b. In كنتم there is a dot on ء and two dots on ن.

f. 57 b. The ت of فكفرت has two dots over it: thus ث.

The following word is not بانعم, for it has a long letter like ا or ل just before the ع, and the ن is in a hole.

f. 58 a. There is a dot on the ن and two on ء or ن in انكثا.

f. 95 a. In افهمتم the *nun* and the *ta* have dots, the latter being written ن. Also the *ta* in تخويغا of f. 102 b.

f. 98 a. The first *ba* in بعده and that in بصيرا have each a dot. Also in f. 97 a the *ba*'s in بنفسك and حسيبا.

f. 101 a. The *ta* in متع is written ن.

It has been suggested to me that other diacritical points may have once existed, in red or green paint, and that these may have been erased when the pages were palimpsested. But in the case of Corân II. this is an impossibility. The vellum is there so thin that every stroke of the stylus has left an indelible mark.

I have contented myself with printing the first and last lines of every page or half-page; although in the case of Corân II. these are by no means all that can be deciphered. The whole text might have been edited with a liberal use of the reagent, but this would have been too great an infliction on the very fine vellum of Corân II.; and would have produced only a transient effect on the more solid one of Corân I. It would also have been a severe trial to my eyes, and I cannot see that it would have served any useful purpose. I have added extra lines only in those cases where the terminal ones on a page were imperfect; and in those which show the end of one Sura and the beginning of another. Nothing occurs betwixt these except the words بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

At the beginning of Sura 45, as it may be seen in Plate IV., we perceive, after these introductory words, a row of six small circles, each of which shows the remains of some red ornament filling up its interior, as it came up under the reagent. It has been impossible to reproduce this in the facsimile, but this is the less to be regretted as we cannot form the slightest idea as to what its pattern was.

I have printed these texts in the usual Corân script with full points.

Some of my readers might have preferred an unpointed text, but this would have given no true idea of the script. To do it justice would have required the employment of purely Kufic type; which would have appealed to the understanding of only a few. And I hope that these few may be satisfied with the Plates which have been executed by Messrs Annan and Son of Glasgow, from the photographs of Mr Edwin Wilson, Cambridge.

Whatever opinion may be formed as to the exact age of these fragments, there can be no doubt that they carry us back to a very early period in the history of Islām.

Mohammed died in A.D. 632, and we are told that as he received the revelations, he wrote them down on any scrap of material that was available, on bones, white stones, ribs of palm leaves, or in the heart of men. Abu Bekr was the first who caused these scattered fragments to be collected, after the battle of Jemama in the 12th year of the Hegira = A.D. 632, by Zaid Ben Thabit. Disputes arose as to the genuineness of some portions, and Khaliph Othman in 24—35 of the Hegira = A.D. 644—655 caused four copies of a normal edition, to be made out of the several copies and their variants. The dialect of the Koraites, which Mohammed spoke, was its basis; and all MSS. which differed from it were destroyed. But the uncertainty of the writing, and the lack of diacritical and vowel points, caused fresh disputes. So it was decided, not without opposition, to add the long vowels, coloured, so as not to spoil the original form. The short vowels were next added, coloured, then other orthographical signs like the *hamza* invented by Khalid ben Ahmed 175 A.H. = A.D. 795.

These statements, which I have taken from the valuable book of Dr J. H. Möller, have an important bearing on the date of my palimpsest leaves. They narrow down the period at which these could have been written to a period between A.D. 655, when the chapters of the Corân fell into their present sequence, and that remarkable year (whichever it was) of the 8th century when diacritical points came into use. The seven lines of Corân I. (as we have already seen), show absolutely no trace of these. If we had not a printed text before us whilst deciphering it, we could not tell whether the sign *ا* is a *ta*, a *tha* a *ba*, a *nun*, or a *ya*; and of its other signs, there is hardly one which may not have two values. The absence of an occasional *alif* (though required by grammar) shows that it was written when the controversy

about the use of long vowels was not quite closed; and was designed rather as an aid to memory than as a "first reading book."

Several other questions arise. Were these two MSS. to which our leaves belong, amongst those whose destruction was ordered by Khaliph Othman, and do they owe their preservation to the cupidity of some faithful Moslem, who saw that they had a little value as writing material? I have been told by Dr Hirschfeld that this supposition is negatived, in the case of Corân II., by the existence of the letters *ال* at the beginning of Sura 14. Or are they parts of an authorized copy, which fell into the hands of Christian soldiers after the capture of some town, and were by them handed over to the monks, who were almost the only "clergy" of the period? We suspect that the cases are very rare indeed where a Christian writing exists on the top of a Mohammedan one.

The Septuagint Fragment.

I had just completed my copy of lines from the Corân, when I observed one little leaf, f. 11, which was not only smaller than the rest, but was very thin and much crinkled, and had no appearance of being a palimpsest. It was in a sense isolated, for its conjugate f. 12 is the only paper leaf in the whole volume. With the view of ascertaining whether it might not also contain a Corân text, I passed my medicated brush lightly over the outer margin, and to my intense amazement, instead of the Arabic script for which I was seeking, a line of beautifully clear Greek uncials passed before my eyes, as if conveying a message from the unseen Past. Not one line only, but six appeared on that page, and six on the reverse side. They proved to be the text printed on p. xlviii of this volume, from Gen. xl. 3, 4, and 7.

The form of the letters, as they may be seen in Plate I. has, I thought, some resemblance to that of the Codex Bezaë. But Dr Blass, who has seen a photograph, and Dr Rendel Harris, who has seen the original, both assign it to a date not earlier than the 7th century. An examination of the facsimile on Plate I. will show that the letter C is narrower in shape than it would be in a manuscript of the earliest period.

I believe that the text on each page of this little leaf is the lower part of a column in a page which contained several columns, and which had

the deep margin at its foot, usual in early Greek MSS., for by no other hypothesis can I account for the script ceasing at a point half way down each page, where there is no natural stop in its meaning.

One variant alone (from Dr Swete's text) will be observed : *παρὰ τῷ ἀρχιμαγείρῳ* instead of *παρὰ τῷ ἀρχιδεσμοφύλακι*, in Gen. xl. 3. It is not noticed in the Concordance of Redpath-Hatch ; but from Field's Hexapla we learn that it exists in two other MSS. (not used by Dr Swete), in six MSS. according to Holmes ; and it agrees also with the received Hebrew text *בֵּית שַׁר הַמַּגֵּרִים*.

Before my usual summer holiday, I showed this leaf to several eminent Cambridge scholars, for the purpose of ascertaining from them, if possible, the meaning of the four small uncial letters *comε*, which I had detected on the margin of the Septuagint text. Their eyes were probably bewildered by the many loops of the 10th century Arabic script under which the whole ancient text lay hidden, and thus it was not until I had caused both sides of the leaf to be photographed, and had sent the photographs in September to my friend Dr Nestle of Maulbronn, that I was made aware of the full significance of my newly-revealed treasure. Dr Nestle not only found that *comε* was part of a Hexapla variant from Aquila's *ἐμβρασσόμενοι* but he also detected a column of other Hexapla readings on one margin of both pages. These were not difficult for me to verify, after my attention had been called to them. Dr Nestle says :

"The manuscript, from which the photographs of two pages have been placed in my hands, is important for three reasons :—

"1. Because uncial MSS. of Genesis are few ; Sinaiticus and Vaticanus being defective for the greater part of this book.

"2. Because its texts appear particularly good, confirming Gen. xl. 3, the reading of Philo, *ἀρχιμαγείρῳ*, which had been changed by the latest editors of his works (Cohn Wendland, II. 211) into the reading of the Codex Alexandrinus, *ἀρχιδεσμοφύλακι*. The true reading was known till now only from the Coptic and Syro-Hexaplaric Version and from six cursives of Holmes.

"3. Because it contains marginal readings from the Hexapla of Origen, adding to those collected by Field some which were hitherto unknown, as xl. 7 *κακα* and *πονηρα* for *σκυθρωπα*."

I published an account of this leaf and of the whole manuscript, so far as I then knew it, in the *Expository Times* for November, 1901. I have

since had the opportunity of submitting the leaf to my friend Dr Rendel Harris, with the result, that he has detected several breathings and accents ; also the letter ϵ above the last word in f. 11 a.

After the photograph had been taken, a small fold in the margin was smoothed out. This revealed the beginning of the word $\epsilon\mu\beta\rho\alpha\kappa\kappa\omicron\mu\epsilon\upsilon\omicron\iota$, and also the existence of another word immediately following it—a word which the reagent would not bring up, so that only the indentations made by the stylus are visible. I at first thought that this word might be $\epsilon\pi\epsilon\iota\sigma\epsilon$, but Dr Harris suggests $\eta\rho\acute{\omega}\tau\eta\sigma\epsilon$, as a variant to $\eta\rho\acute{\omega}\tau\alpha$, and thinks that it is in the larger script of the LXX text, rather than in the smaller one of the Hexapla variants.

Leaves from MSS. of the Peshiṭta Gospels.

I. ff. 135, 136 represent one leaf of a very ancient MS. of Syriac Gospels in the Peshiṭta version, probably of the 5th century. It was easily read, without any help from the reagent, the script being of a reddish colour, which contrasted well with the black of the Arabic script over-lying it. It is in two columns, of 17 lines each ; and contains a text from John vi. 49.

The only variants from Mr Gwilliam's edition which it shows, are :

v. 54 om. ܦ before ܝܚܕܐ ; v. 55 ܡܐܕܐ for ܡܐܕܐܪ bis, and ܠܗܠܐܠܐ for ܠܗܠܐܠܐܪܐ ; v. 57 ܕܐܢܐ for ܕܐܢܐ.

A facsimile is given on Plate II., but, owing to the imperfect resources of photography, the faint yellow of the under script has been reproduced as if it were dark.

II. ff. 77, 79, 81, 82, 84, 86 represent three leaves of a MS. of Peshiṭta Gospels, of the 5th or 6th century. There was very little appearance of these being palimpsests, until I tried them with the reagent (hydro-sulphuret of ammonia) in August 1901. The script is in two columns, of 25 lines each. They contain texts from Matt. ix. 5 b—24 ; x. 9—28 a ; xv. 37 b—xvi. 17 a.

The only variants from Mr Gwilliam's edition are :

Matt. x. v. 12 ܕܠܗܠܐ for ܕܠܗܠܐ ; v. 14 ܕܢܐܢܐܢܐ for ܕܢܐܢܐܢܐ ; v. 19 om. ܠܗܠܐ, ܡܐ ; v. 22 ܠܗܠܐ for ܠܗܠܐ ; xv. 38 ܕܠܗܠܐ for

יבִּיג; xvi. 4 אֶחָד for אחד; v. 13 מִן הַ for מִן; v. 14 הַמֵּלֶךְ for מֶלֶךְ.

The following portions are illegible: Matt. ix. 10 אֶחָד—וְהָיָה, vv. 15, 16 הָיָה—לֵךְ.

The text is broken by a rubric between v. 15 and v. 16 of Matt. x. מִן הַמֵּלֶךְ הַמֵּלֶךְ and between v. 12 and v. 13 of Matt. xv. מִן הַמֵּלֶךְ הַמֵּלֶךְ . . . הַמֵּלֶךְ הַמֵּלֶךְ. A row of red points occurs after Matt. ix. 17, x. 23, xv. 38, and xvi. 4.

In the inter-columnar space several sentences in red occur; they are difficult to decipher, and belong to a much later period than the gospel text. So far as I have been able to read them, they are:

On the fragment of Matt. ix. מֶלֶךְ הַמֵּלֶךְ : מֶלֶךְ הַמֵּלֶךְ ; מֶלֶךְ הַמֵּלֶךְ .

On the fragment of Matt. x. none.

On the fragment of Matt. xv. f. 84 מֶלֶךְ הַמֵּלֶךְ ; מֶלֶךְ הַמֵּלֶךְ .

Arabic Document.

For ff. 78, 83, 85, the compiler has used three small leaves of what appears to be a private Arabic document, written in the cursive hand common to these deeds. The script appeared only after an application of the reagent to the surface of the very fine vellum; it is most distinct, though difficult to read, owing to its entanglement with the lines of the upper writing.

I deciphered half a line and a few other words, but as I made no further progress, I was glad to invoke the aid of my friend Professor D. S. Margoliouth, of Oxford, to whose kindness I owe the transcription and translation on pp. lxix—lxxi.

The document is written on one side of the leaves only.

Double Palimpsest.

Three leaves of this book have been twice palimpsested, viz. ff. 80, 134, 137. The two latter yielded half their secret only to the reagent. The upper text is that 9th or 10th cent. Arabic script which over-lies everything else in the manuscript, in this case a text from Chrysostom. The lowest script is Estrangelo-Syriac, that text from Isaiah which I have given on pages 134—135. It runs the same way as the Arabic. The middle script runs at right angles to the other two; it is Jacobite and in two columns of 17 lines each. I have been unable to identify it with anything, and the only words which I have deciphered are:

f. 134 a, col. a * * * Baruch iii.
(script med.) * * * 37, 38

ܡܠܟܐ ܕܠܐ ܕܐܝܬܐ ܕܐܬܐ, ܕܥܒܕ ܕܥܬܐ ܕܥܬܐ

ܕܥܬܐ ܕܥܬܐ

* * * * *

„ col. b

ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ

ܕܥܬܐ * * * * *

* * * * *

f. 134 b, col. a * * * John xi. 25

* * * * * ܕܥܬܐ * * *

* * * * *

„ col. b

ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ * * *


ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ

f. 134 b, col. b, l. 14 * * * * *

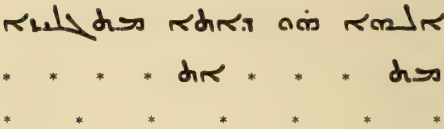
ܕܥܬܐ ܕܥܬܐ * * * * *

ܕܥܬܐ ܕܥܬܐ ܕܥܬܐ * * * Baruch iii. 37


f. 137 a, l. 17

 (script med.)

„ col. b, l. 1



f. 137 b, col. a, l. 1



Dr Nestle identified the first line of f. 134 a (middle script) before he observed that I had identified the last line of 134 b with the same passage. The later Arabic scribe had of course turned the leaf round, and the pages being numbered according to his text, *v.* 37 does not really precede *v.* 36. If the sequence is really from John xi. 25, as seems likely, this middle script may be part of a Christian Lectionary—or more probably a Homily containing Biblical quotations. It is not easy to imagine why it should have been written on the top of a text of Isaiah in the same language.

f. 134 b has actually a fourth writing above the Arabic text, a single line scrawled transversely across the page in red ink. It appears to be Jacobite Syriac, but it is now too much blurred to be deciphered.

f. 80 presents a different problem. Here, whilst the 10th century Arabic text (from Mar Jacob) keeps the upper hand, the Syriac text of Exodus and Isaiah is the middle one. This I have deciphered almost without the reagent. But a touch of my brush on the margin has shown that beneath it and at right angles to it is an older Syriac text, which I have not yet tried to bring up for fear of blurring the two scripts which lie above it (see Plate VIII.).

The Syriac Hymn.

ff. 45 and 146 contain beneath the Arabic text from Mar Isaac and Mar Jacob the Syriac hymn which I have printed on pages **ܡܚܕ—ܡܚܕ**. It is in a late Estrangelo hand which is probably not earlier than the 9th century, and cannot well be later, if I am correct in assigning the Arabic text to the same century, or to the beginning of the 10th. Both scripts run the same way, and the Syriac MS. has been clipped both at top, bottom, and at one side to suit the convenience of the Arabic editor. This has necessitated a column of brackets in every page. It has only

one column, of which 17 lines are extant, and only on 8 lines of f. 45 a have I applied the reagent. The hymn is almost wholly composed of Biblical texts, canonical and uncanonical. The word **لجلل** on f. 146 a l. 1 was observed by Dr Nestle to contain a correspondence with the text of the Sinai Palimpsest; it had puzzled me not a little, because of the strange punctuation which makes the **ل** look like a **ا**. Nevertheless the dot of the **ل** is clearly on the very edge of the leaf (see Plate VIII.).

Miscellaneous.

ff. 116—123, 140—146 contain beneath the Arabic, Mar Jacob and Chrysostom, a very troublesome Syriac text. Both scripts run the same way, and the latter was quite invisible without the reagent. Even after the application of that powerful awakener the words remained visible for a few minutes only, in some cases only whilst the page was wet. It has therefore been necessary to copy them very rapidly as they appeared.

f. 119, part of 116 b and f. 141 are from Mar Ephraim, and I have identified the text of the two former with that of a hymn in vol. IV. of Dr de Lamy's new edition.

f. 140 b is from Mar Jacob. This we know from its rubric.

ff. 145, 122 and 117 are probably part of the same text. I have printed only those pages of it where my transcription is tolerably full; in the hope that some future identification may help me to complete the remainder: ff. 116 a, 117 b, 118, 119 a, 120, 121, 122 a, 141, 142, 143, 144.

ff. 155, 162 were originally two leaves of an Arabic MS. containing a small Arabic script, of which even with the help of the reagent I have been able to decipher very little, and to identify nothing. The only words which I see clearly are the last line of f. 155 b,

..... لان له المجد ... الى الدهر امين

and on f. 162 a على الطوبة وعلى عمل الحو

and at the foot of f. 155 a داود and الشيطان.

These words point to a Christian text.

The text which lies above it is from Chrysostom. It will be seen that one closely written Arabic script on the top of another presents peculiar difficulties.

Origin of the Palimpsest.

We are of course quite in the dark as regards the early history of a manuscript which has lost both its beginning and its end. But I have a more valid reason for including it in this series of Sinaitic Studies than I had in the case of the little Palestinian Syriac Lectionary whose text forms the basis of No. VI. It is not only that I acquired it on my homeward journey from Sinai in 1895; but that I have since traced it through several hands into those of one who spent many months at Sinai, and proved himself more of an expert than I have been in acquiring manuscripts. The late Professor Palmer also in his very interesting work on the Desert of the Exodus reported as follows:

“Amongst a pile of patristic and other works, of no great age or interest, are some curious old Syriac books *and one or two palimpsests*. My hurried visit prevented me from examining these with any great care; but they would no doubt well repay investigation.”—Vol. I. p. 70.

The expression “one or two palimpsests,” must surely refer to more than that of the Old Syriac Gospels. But I will not dwell on this subject, which is, after all, a mere presumption.

Appendix of Taylor-Schechter Fragments.

I have, according to my promise, reprinted the text of Nos. XIV., XVIII. and XXIII. of the Palestinian Syriac Fragments in the Taylor-Schechter collection. Several emendations have resulted from Professor Ryssel's identifications of Fragments XIV. and XXV. with the life of St Philemon in the *Acta Sanctorum* of the Bollandists (first vol. for March, page 899); of Fragment XXIII. with the life of St Antony, see *S. Athanasii Opera*, 691 B, or the *Acta Martyrum*, edited by Bedjan, vol. v. p. 118, lines 7—12, the agreement in neither of these being very close.

Professor Ryssel has also identified Fragment XVIII. with the text of *Ecclesiasticus*, chap. xviii. vv. 18—33. This leaf was placed under glass before I received it, I could not therefore use the reagent: and the identification has enabled me to fill several gaps. It is the only scrap of Sirach extant in Palestinian Syriac; and it differs considerably from Walton's Syriac text.

Mrs Gibson finds that Fragment XXVI. is, as Professor Ryssel has pointed out, the Edessene Syriac text of Sirach xiii. 1—14. It agrees closely with the text of Walton, so far as it is visible, and the script is very like that of Fragment XXX. (see *Deutsche Literaturzeitung*, for Aug. 18th, 1900). To Professor Nöldeke I owe the following suggestions. That on page 110, Numbers xxii. 17—22, should be Numbers xxii. 41—xxiii. 9; that in col. a, l. 10 ܡܬܬܬܐܝܢ should be ܡܬܬܬܐܝܢ and on line 12 ܡܬܬܬܐܝܢ should be ܡܬܬܬܐܝܢ. This is borne out by an examination of the fragment, ܡ being in it as short as ܡ.

A list of emendanda to the other Fragments will be found on p. xlvii. These have been suggested by Dr Schulthess and Dr Jacob in the *Z. D. M. G.* vol. LIII pp. 709, 713; vol. LV. pp. 142, 144 and the *Gött. gel. Anzeigen*, pp. 204, 206, and also by Mr Burkitt.

My reasons for not accepting other *emendanda* will be found in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* for 1901, Heft III. pp. 515—517. To these reprints I have added the text of three palimpsest fragments lately found by Dr Schechter. They are from John xiv, xv, 1 Kings xiv, xv, and John xi, xii, respectively, being arranged according to the order of their discovery. These fragments have suffered far more from ill-usage than my heterogeneous Palimpsest, and were therefore much more difficult to decipher. That I at first read ܡܬܬܬܐܝܢ instead of ܡܬܬܬܐܝܢ on f. 63, col. a, l. 1, p. 10 is owing to the fact that the word has been almost rubbed away.

In conclusion, I have to thank Dr Nestle, of Maulbronn, for his kind revision of my Syriac proofs, and of the translation; my sister, Mrs Margaret Dunlop Gibson, for similar services, and for the decipherment of twelve pages; and Professor D. S. Margoliouth, of Oxford, for his decipherment of the Arabic Document; also the Reader and Printers of the University Press, for the efficient way in which they have accomplished their share of the work.

AGNES SMITH LEWIS.

CASTLE-BRAE,
CAMBRIDGE.

TABLE OF QUIRES.

Quire	Leaf	Contents	Arabic later script
I.	1	Transitus	Martyrium S. Eleutherii
	2	Transitus	do.
II.	3	Transitus	do.
	4	Transitus	do.
	5	Transitus	do.
	6	Transitus	do.
	7	Transitus	do.
	8	Transitus	Mart. S. Eleuth., Athanasius, Historia
	9	Transitus	Athanasius [in Melchisedech
	10	Transitus	do.
	11	Septuagint	do.
	12	Paper, not palimpsest	
III.	13	Corân II	Theodosius
	14	Corân II	do.
	15	Corân II	do.
	16	Corân II	do.
	17	Corân II	do.
	18	Corân II	do.
	19	Corân II	do.
	20	Corân II	do.
IV.	21	Transitus	do.
	22	Transitus	Theodosius, Chrysostom, not extant
	23	Transitus	Chrysostom
	24	Transitus	do.
	25	Transitus	do.
	26	Transitus	do.
	27	Transitus	do.
	28	Transitus	do.

Quire	Leaf	Contents	Arabic later script
V.	29	Protevangelium	Chrysostom
	30	Protevangelium	do.
	31	Transitus	do.
	32	Transitus	Chrysostom, Mar Ephraim
	33	Transitus	Mar Ephraim
	34	Transitus	do.
	35	Protevangelium	do.
	36	Protevangelium	do.
VI.	37	Transitus	do.
	38	Transitus	do.
	39	Transitus	do.
	40	Transitus	do.
	41	Transitus	do.
	42	Transitus	do.
	43	Transitus	do.
	44	Transitus	Mar Ephraim, Mar Isaac
VII.	45	Syriac Hymn	Mar Isaac
	46	Transitus	do.
	47	Transitus	do.
	48	Transitus	do.
	49	Transitus	do.
	50	Transitus	Mar Isaac, Chrysostom, not extant
	51	Transitus	Chrysostom
	52	Transitus	do.
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I have not been able to identify the extracts from Chrysostom, Theodosius, Mar Ephraim, Mar Isaac and Mar Jacob in the later script with anything extant in the works of these authors. They are possibly translations of something genuine, but if not, they are a very good imitation of the style of the writers whose names they bear.

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EMENDANDA

TO THE XXX PALESTINIAN SYRIAC TEXTS IN THE
TAYLOR-SCHECHTER COLLECTION.

(In a former book.)

Page 12, col. b, line 17	for	ܕܐܠܗܐ ܕܐܠܗܐ	read probably	ܕܐܠܗܐ ܕܐܠܗܐ
20, a, 3	ܡܠܟܐ ܕܡܠܟܐ	read	ܡܠܟܐ ܕܡܠܟܐ	
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56, b, 18	ܡܠܟܐ		ܡܠܟܐ	
58, a, 17	ܡܠܟܐ		ܡܠܟܐ	
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58, b, 13	ܡܠܟܐ... ܡܠܟܐ		ܡܠܟܐ... ܡܠܟܐ	
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60, a, 3	ܡܠܟܐ		ܡܠܟܐ	
60, a, 5	ܡܠܟܐ... ܡܠܟܐ		ܡܠܟܐ... ܡܠܟܐ	
60, b, 11	ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
64, a, 13	ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
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f. 11^b

Gen. xl. 3, 4

ΚΗΠΑΡΑΤΩΑΡΧΙΜΑΓΕΙΡΩ
ΕΙΣΤΟΔΕΣΜΩΤΗΡΙΟΝ.ΕΙΣΤΟΝ
ΤΟΠΟΝΟΥΪΩΣΗΦΑΠΗΚΤΟ
ΕΚΕΙ ΚΑΙΣΥΝΕΣΤΗΣΕ
ΟΑΡΧΙΔΕΣΜΩΤΗΣΤΩΙΩ
ΣΗΦΑΥΤΟΥΣΚΑΙΠΑΡΕΣΤΗ

Δ ΔΕΔΕΜΕΝΟΣ

Σ ΠΑΡΕΘΕΤΟ

Σ ΕΛΙΤΟΥΡΓΕΙ

f. 11^a

v. 7

Δ ΕΜΒΡΑΣΣΟΜΕ
ΝΟΙ

Σ ΚΥΘΡΩΠΟΙ

ΔC
ΕΝ ΤΩ ΟΙ
ΚΩ ΤΟΥ

Δ ΚΑΚΑ

Σ ΠΟΝΗΡΑ

ΤΕΤΑΡΑΓΜΕΝΟΙ ΚΑΙΗΡΩΤΑ
ΤΟΥΣΕΥΝΟΥΧΟΥΣΦΑΡΑΩ
ΟΙΗΣΑΝΜΕΤΑΥΤΟΥΕΝΤΗ
ΦΥΛΑΚΗΠΑΡΑΤΩΚΩΑΥ
ΤΟΥΛΕΓΩΝ.ΤΙΟΤΙΤΑΠΡΟΣΩ
ΠΑΥΜΩΝΣΚΥΘΡΩΠΑΣΗΜ^Ε
ΡΟ

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Handwritten text in a cursive script, likely a manuscript fragment. The text is arranged in approximately 20 horizontal lines, with some lines showing signs of damage or fading. The script is dense and appears to be a form of shorthand or a specific dialect of a larger language.

واما الحكيم لا يقدره او يتقوزه كل الذي يسلكون الصوب
 لهذا ادخل الى القدر ودفعه الى صاحب القدر من هو
 هذا صاحب القدر اعني صاحب الكنيسة الذي
 هو مع هذا الانفس هو روح القدس والذين يحون اليه
 حيون والرعاة الذين يحون به هذا المطابق في الطريق
 الذي وقع بين النصوص دفعه اليهم يحفظوه
 بوثاقه ثم خرج من العدة يعني من العدة من بعد كل
 المدين ومن بعد هذا الفعل الصلح الذي يصير حبه
 الى السهم الناس وصعوده الى ابيه الخاصي فذا هو
 الذي يعني من العدة الذي يذلل الوقت دفعه الى
 صاحب القدر وقد يترن وقال له نعم هذه وما انقذت
 عليه من عنة فاما اوفياء انصرا في اعطاه
 يترن يعني به التودد بها العتقة والحدثة
 عطاه يترن عطيه من هنا والقدر واليه
 عطاه يترن عطيه ارسل حباتها من عمو هذه
 الدينم الزاوية والنقطة من الحياة الدائمة الانية اعطاه
 يترن الانبساط من حبه وارجاه القيامة من القبر
 عطاه يترن الامتناع من فعل السوء والاعتقاد
 الصلح المدين الصلح كانت عطيه اليه

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CORÂN I.

Folia I. II. scripti inferioris = ff. 147 + 154, 148 + 153 scripti superioris legi non possunt.

FOLIUM III.

Scripti superioris ff. 158, 159

Scripti inferioris Sura 24, vv. 2—29.

f. 158 a

Incipit	. . . . . كُمْ	Sura 24, v. 2
	
 الْمُؤْمِنِينَ	
Explicit ١ الْكَذِبِينَ وَيَدْرُءُ عَنْهَا	vv. 7, 8

f. 159 b

Incipit	أَرْبَعَ شَهَادَاتٍ	v. 8
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Explicit فَضَّلَ اللَّهُ عَلَيْكُمْ	v. 14

f. 158 b

Incipit	وَيَمِينِ اللَّهِ لَكُمْ	v. 17
Explicit	إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ	v. 23

f. 159 a

Incipit	. . . . . عَلَيْهِمُ السِّنَنُ وَأَيْدِيهِمْ	v. 24
Explicit	كُمُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ	v. 29

FOLIUM IV.

Scripti superioris ff. 161, 156.

Scripti inferioris Sura 28, vv. 41—51.

Scripti superioris ff. 161 a et 156 b legi non possunt.

f. 161 b

Incipit وَجَعَلْنَاهُمْ أُمَّةً Sura 28, v. 41

Explicit مِنْ قَبْلِكَ لَعَلَّهُمْ v. 46

f. 156 a

Incipit بِهِمْ مُصِيبَةٌ بِمَا قَدَّمَتْ v. 47

Explicit الظَّالِمِينَ vv. 50, 51

. يَتَذَكَّرُونَ

FOLIUM V.

Scripti superioris ff. 160, 157.

Scripti inferioris Sura 29, vv. 17—30.

f. 160 a

Incipit سُولٍ إِلَّا¹ أَلْبَغْ Sura 29, v. 17Explicit وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ * [أَوْثَانًا] v. 24
. فِي الْحَيَاةِ

f. 157 b

Incipit بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا * [وَمَا وَآكُمُ] v. 24

Explicit النَّارُ لِمُفْسِدِينَ وَلَمَّا جَاءَ vv. 29, 30

ff. 160 b et 157 a legi non possunt.

¹ sic

* abscisum

FOLIUM VI.

Scripti superioris ff. 152, 149.

Scripti inferioris Sura 40, v. 79—Sura 41, v. 19.

f. 152 a

Incipit نَ الْاَللهُ الَّذِى جَعَلَ لَكُمُ Sura 40, v. 79

Explicit اَمَّا بِاللّٰهِ وَحْدَهُ v. 84

f. 149 b

Incipit فِى عِبَادِهِ وَخَسِرَ هُ v. 85

Explicit وَوَيْلٌ لِّلْمُشْرِكِينَ الَّذِيْنَ Sura 41, vv. 5, 6

f. 152 b

Incipit مِنْ قُوْفِهَا وَ v. 9

Explicit هَا فِى اَرْبَعَةٍ اَ سَوَاءَ
بِهِ كَافِرُونَ فَاَمَّا عَادٌ فَاسْتَكْبَرُوا فِى 77. 13, 14

f. 149 a

Incipit لِلّٰهِ الَّذِى خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ 77. 14

Explicit مَا جَاوَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ¹ وَاَبْصَرُهُمْ 77. 19

¹ sic

FOLIUM VII.

Scripti superioris ff. 151, 150.

Scripti inferioris Sura 44, v. 38—Sura 45, v. 20.

f. 151a

Incipit Sura 44, v. 38 تِ وَالْأَرْضِ وَمَا بَيْنَهُمَا لَاعَيْنَ مَا خَلَقْنَاهُمَا ۖ [لَا بِأَحَقَّ]
وَلَكِنَّ

Explicit **اَلْمَوْتُ اِلَّا الْمَوْتَةُ الْاُولٰى** v. 56

f. 150 b

Incipit vv. 57, 58
فَضْلًا مِنْ رَبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ فَإِنَّهَا ^{*} [يَسْرَنَاهُ]

بِلِسَانِكَ أَعْلَهُمْ يَتَذَكَّرُونَ فَأَرْقُبْ^{٥٨} انَّهُمْ^{٥٩} مُرْتَقِبُونَ^{*} vv. 58, 59

○ ○ ○ ○ ○ ○ ○ ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ Sura 45.

Explicit فَبَأَيَّ حَدِيثٍ بَعْدَ اللَّهِ وَآ v. 5

f. 151 b

Incipit v. 9
 وَامِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ

Explicit بِهٖ وَمَنْ أَسَاءَ فَعَلَيْهَا v. 14

f. 150 a

Incipit 21. 15
هُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى¹ الْعُلَمَاءِ :

Explicit 1 الصَّاحِبَاتِ سَوَاءً^١ مَحْمِيهِم^{٥٥} v. 20

CORÂN II.

FOLIUM I.

Scripti superioris ff. 54, 59.

Scripti inferioris Sura 7, vv. 139—158.

f. 59 a.

Incipit اَلْجَبَلِ فَاِنْ اَسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ Sura 7, v. 139

Explicit يَتَّخِذُوهُ سَمِيلاً ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَأ vv. 143, 144

f. 54 b.

Incipit نُوا عَنْهَا غَافِلِينَ وَالَّذِينَ كَذَّبُوا¹ بِآيَاتِنَا وَلِقَاءَ vv. 144, 145

Explicit اَلْقَوْمِ الظَّالِمِينَ قَالَ رَبِّ اغْفِرْ vv. 149, 150

f. 59 b.

Incipit حَلَمْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ¹ الرَّحِيمِينَ إِنَّ الَّذِينَ آتَ vv. 150, 151

Explicit وَلِئِنَّا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ¹ الْغَافِرِينَ وَ v. 154

f. 54 a.

Incipit إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي v. 155

Explicit اتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي v. 158

¹ sic

FOLIUM II.

Scripti superioris f. 103.

Scripti inferioris Sura 7, vv. 158—168.

f. 103 a.

Incipit النَّبِيِّ الْأُمِّيِّ الَّذِي Sura 7, vv. 158, 159

يُؤْمِنُ بِاللَّهِ¹ وَكَلِمَتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ وَمِنْ

Explicit وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ v. 160

.
.

f. 103 b.

Incipit كَانُوا يَفْسُقُونَ v. 165

Explicit يُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ v. 168

.

¹ sic

FOLIUM III.

Scripti superioris ff. 104, 109.

Scripti inferioris Sura 9, vv. 18—35.

f. 104 a.

Incipit . . . 1^{أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ أَجَعَلْتُمْ سِقَ . . .} Sura 9, vv. 18, 19

Explicit . . . 1^{أَوْكُمْ وَإِخْوَانَكُمْ وَأَ . . .} v. 24

f. 109 b.

Incipit . . . 24^{وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتَجَ . . .} v. 24

Explicit 28^{عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا} vv. 27, 28

f. 104 b.

Incipit . . . 28^{إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ . . .} v. 28

Explicit 31^{دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ . . . وَمَا} v. 31

f. 109 a.

Incipit . . . 31^{عَمَّا يُشْرِكُونَ يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَ . . .} v. 31

Explicit 35^{عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا 1^{جَهَنَّمَ} وَجُنُ . . .} v. 35

1 sic

FOLIUM IV.

Scripti superioris ff. 53, 60.

Scripti inferioris Sura 9, vv. 35—59.

f. 60 a.

Incipit Sura 9, v. 35 بِهِمْ وَظَهَرَهُمْ هَذَا مَا كُنْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَاExplicit v. 39 عَذَابًا أَلِيمًا وَيَسْتَجِدُّ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ

.

f. 53 b.

Incipit v. 40 أَننِينَ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنزَلَ اللَّهُExplicit v. 45 . . . ۱. يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ

.

f. 60 b.

Incipit vv. 45, 46 قُلُوبُهُمْ فِيهِمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّExplicit v. 52 نَ بَنَّا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ

.

f. 53 a.

Incipit v. 53 قُلْ أَنفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْكُمْExplicit v. 59 آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَنَا

FOLIUM V.

Scripti superioris ff. 105, 108.

Scripti inferioris Sura 9, vv. 59—79.

f. 105 a.

Incipit Sura 9, vv. 59, 60 اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ إِنَّمَا أ

Explicit إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ v. 65

f. 108 b.

Incipit لَنْ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ v. 66

Explicit الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أَوْ v. 70

f. 105 b.

Incipit 1لَيْتَكَ حَبِطَتْ 1أَعْمَلَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ v. 70

Explicit 1جَهْدِ الْكُفَّارِ وَالْ v. 74

f. 108 a.

Incipit 1عَلَيْهِمْ 1وَمَا وَهُمْ جَهَنَّمَ وَيُسَّسَ الْمَصِيرَ يَحْلِفُونَ يَا v. 74, 75

Explicit وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ v. 78, 79

¹ sic

FOLIUM VI.

Scripti superioris ff. 106, 107

Scripti inferioris Sura 11, vv. 20—39

f. 106 a.

Incipit	¹ شَهِدْ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا	Sura 11, v. 20
Explicit	دُونِ اللَّهِ مِنْ أَوْلِيَائِهِ ¹ يَضْعَفُ لَهُمُ الْعَذَابُ	v. 22
	

f. 107 b.

Incipit	¹ أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ	v. 23
Explicit	بَشَرًا مِثْلَنَا وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ	v. 29

f. 106 b.

Incipit	هُمْ ¹ أَرْزَلْنَا بَادِيَ الرَّأْيِ وَمَا نَرَى لَكُمْ	v. 29
Explicit	أَقُولُ إِنِّي مَلِكٌ وَلَا أَقُولُ لِلَّذِينَ تَوَدَّوْنِي	v. 33

f. 107 a.

Incipit	. . . . . هُمْ اللَّهُ خَيْرًا اللَّهُ	v. 33
Explicit	أَصْنَعَ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا [تُخَاطَبُنِي]	v. 39

FOLIUM VII.

Scripti superioris ff. 16, 17.

Scripti inferioris Sura 13, vv. 18—34.

f. 17 a.

Incipit Sura 13, v. 18
 1^{اَسْتَجِبُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ}

Explicit v. 22
 1^{اَقِمُوا الصَّلَاةَ وَانْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا}

f. 16 b.

Incipit v. 22
 1^{وَعَلَنِيَّةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ} 1^{أُولَٰئِكَ}

Explicit vv. 26, 27
 1^{الْآخِرَةِ إِلَّا} 1^{مَتَعَ} وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ

f. 17 b.

Incipit v. 27
 عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي

Explicit v. 30
 بِهِ
 1^{الْأَرْضِ أَوْ كَلَّمَ بِهِ الْمَوْتَىٰ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا}

f. 16 a.

Incipit v. 30
 1^{أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَىٰ}

Explicit vv. 33, 34
 1^{اللَّهُ فَمَا لَهُ مِنْ هَادٍ لَهُمْ عَذَابٌ فِي الْحَيَاةِ}

FOLIUM VIII.

Scripti superioris ff. 14, 19.

Scripti inferioris Sura 13, v. 34—Sura 14, v. 8.

f. 19 a.

Incipit

الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ

Sura 13, v. 34

Explicit

وَأَقِمْ وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا

vv. 37, 38

f. 14 b.

Incipit

لَهُمْ أَزْوَاجٌ وَذُرِّيَّةٌ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآ

v. 38

Explicit

شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

p. 43

f. 19 b.

Incipit

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الرَّكَابُ أَنْزَلْنَاهُ

Sura 14

Explicit

بَعِيدٍ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ

vv. 3, 4

f. 14 a.

Incipit

لِيَبَيِّنَ لَهُمْ فَيُضِلُّ أَلَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَ

v. 4

Explicit

إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ

v. 8

FOLIUM IX.

Scripti superioris ff. 15, 18.

Scripti inferioris Sura 15, v. 85—Sura 16, v. 18.

f. 18 a.

Incipit	وَمَا بَيْنَهُمَا إِلَّا بِأَحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَآ	Sura 15, v. 85
Explicit	فَسَوْفَ يَعْلَمُونَ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ	vv. 96, 97

f. 15 b.

Incipit	صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ	vv. 97, 98
Explicit	عَمَّا يُشْرِكُونَ خَلَقَ ¹ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ	Sura 16, vv. 3, 4

f. 18 b.

Incipit	خَصِيمٍ مُبِينٍ ¹ وَاللَّعَنَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ	vv. 4, 5
Explicit	وَمَنْفَعٌ ¹ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ	v. 11

f. 15 a.

Incipit	يَتَفَكَّرُونَ وَسَخَّرَ لَكُمْ اللَّيْلَ ¹ وَالنَّهْرَ وَالشَّمْسَ	vv. 11, 12
Explicit	يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ وَإِنْ تَعْدُوا	vv. 17, 18

¹ sic

FOLIUM X.

Scripti superioris ff. 13, 20.

Scripti inferioris Sura 16, vv. 18—41.

f. 20 a.

Incipit

نِعْمَةُ اللَّهِ لَا تَحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

Sura 16, v. 18

Explicit

يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزِرُونَ قَدْ

vv. 27, 28

.

f. 13 b.

Incipit

عِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ¹ وَأَتَاهُمُ

v. 28

Explicit

تَقْوَا مَاذَا أَنْزَلَ رَبُّكُمْ (قَالُوا خَيْرًا) لِلَّذِينَ أَحْسَنُوا

v. 32

f. 20 b.

Incipit

فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ

v. 32

Explicit

لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا

v. 37

f. 13 a.

Incipit

.
الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا¹ الْبَلَاغُ أَمْ
لَمُبِينٌ

v. 37

Explicit

أَكْثَرَ النَّاسِ لَا (يَعْلَمُونَ لَبِيبِينَ) لَهُمُ الَّذِينَ يَخْتَلِفُونَ

vv. 40, 41

¹ sic

FOLIUM XI.

Scripti superioris ff. 55, 58.

Scripti inferioris Sura 16, vv. 80—98.

f. 58 b.

Incipit	وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ أَلَمْ يَرَوْا إِلَى الطَّيْرِ	Sura 16, vv. 80, 81
Explicit	عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ فَإِنْ تَوَلَّوْا فَإِنَّمَا	vv. 83, 84

f. 55 a.

Incipit	عَلَيْكَ ¹ أَلْبَلُغُ أَلْمَبِينُ يَعْرِفُونَ نِعْمَةَ اللَّهِ	vv. 84, 85
Explicit	بِأَفْوَاقٍ فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ	v. 90

f. 58 a.

Incipit	وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَ	v. 91
Explicit	غَزَلِهَا مِنْ بَعْدِ قُوَّةٍ ¹ أَنْكُمَا تَتَّخِذُونَ ¹ أَيْمَنُكُمْ	v. 94

f. 55 b.

Incipit	دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أ ²	v. 94
Explicit	إِنْ كُنْتُمْ تَعْلَمُونَ مَا عِنْدَكُمْ يَنْفَدُ وَمَا	vv. 97, 98

¹ sic

FOLIUM XII.

Scripti superioris ff. 56, 57.
Scripti inferioris Sura 16, vv. 98—117.

f. 56 b.

Incipit	عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ	Sura 16, v. 98
Explicit	مَفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ قُلْ نَزَّلَهُ رُو	vv. 103, 104

f. 57 a.

Incipit	حُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِي	v. 104
Explicit	لُكْفِرَ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ	v. 108

f. 56 a.

Incipit	وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا	vv. 108, 109
Explicit	كَانَتْ أَمْنَةً مَطُ	v. 113

f. 57 b.

Incipit	مِنْ كُلِّ مَكَانٍ فَكَفَرْتُ بِإِنْعَمِ اللَّهِ ¹ فَأَذِ	v. 113
Explicit	قَهَا أَحْرَامًا لَتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ إِنَّ الَّذِينَ	v. 117

¹ sic

FOLIUM XIII.

Scripti superioris ff. 96, 101.

" Scripti inferioris Sura 16, v. 117—Sura 17, v. 10.

f. 101 a.

Incipit	يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ¹ مَتَّعْ	Sura 16, vv. 117, 118
Explicit	. . . . . أَنْ آتَيْعَ مِلَّةَ ¹ إِبْرَاهِيمَ	v. 124

f. 96 b.

Incipit	. . . . .
	عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ	v. 125
Explicit	اللَّهُ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ	v. 128

f. 101 b.

Incipit	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ¹ سُبْحَانَ الَّذِي أَسْرَى	Sura 17
Explicit	. . . . . إِذَا جَاءَ وَعْدُ أُولَاهُمَا	v. 5

f. 96 a.

Incipit	. . . . .	v. 5
	. . . . . وَكَانَ وَعْدًا مَعَهُ	
Explicit	. . . . . الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ ¹ الصَّالِحَاتِ	vv. 9, 10

¹ sic

FOLIUM XIV.

Scripti superioris ff. 97, 100.

Scripti inferioris Sura 17, vv. 10—32.

f. 97 a.

Incipit	أَن لَّهُمْ أَجْرٌ كَبِيرًا ۖ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآ	Sura 17, v. 10
Explicit	كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا مِّنْ أَهْتَدَىٰ لِنَفْسِهِ وَمَن ضَلَّٰ فَا	vv. 15, 16

f. 100 b.

Incipit	. . . . . تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَمَا كُ . . .	v. 16
Explicit	وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ ۚ فَأُولَٰئِكَ	v. 20

f. 97 b.

Incipit	كَانَ سَعْيُهُمْ مَّشْكُورًا ۚ كَلَّا نُمِدُّ هُوْلًا	vv. 20, 21
Explicit	وَقُلْ لَّهُمَا قَوْلًا كَرِيمًا ۖ وَأَخْفِضْ لَهُمَا جَنًا	vv. 24, 25

f. 100 a.

Incipit	. . . . .
	سُبْحٰمُ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ	vv. 26, 27
Explicit	اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ	vv. 31, 32

FOLIUM XV.

Scripti superioris ff. 98, 99.

Scripti inferioris Sura 17, vv. 32—53.

f. 98 a.

Incipit إِنَّهُ كَانَ¹ بِعَبْدِهِ خَبِيرًا بَصِيرًا وَلَا تَقْتُلُوا Sura 17, vv. 32, 33

Explicit لَا وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا vv. 36, 37

.....

f. 99 b.

Incipit وَلَا لَيْسَ لَكَ بِهِ v. 38

Explicit مِنْ¹ أَلْمَلِكَةِ¹ إِنَّا إِنَّا¹ إِنَّا¹ لَتَقُولُونَ قَوْلًا v. 42

f. 98 b.

Incipit عَظِيمًا وَلَقَدْ صَرَفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّ vv. 42, 43

Explicit يَنْ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَجَعَلْنَا vv. 47, 48

.....

f. 99 a.

Incipit أ وَإِذَا ذَكَرْتَ رَبَّكَ فِي vv. 48, 49

Explicit فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ v. 53

¹ sic

FOLIUM XVI.

Scripti superioris ff. 95, 102.

Scripti inferioris Sura 17, vv. 53—70.

f. 102 a.

Incipit أول مرة فسینغضون إلیک رؤسهم ویقو Sura 17, v. 53

Explicit أعلم بمن فی السموات v. 57

.
.

f. 95 b.

Incipit
.
.

أبه إن عذاب ربك كان محدورا v. 59

Explicit فظلموا v. 61

f. 102 b.

Incipit تخويفا وإذ قلنا لك إن ربك¹ احط بأ v. 61, 62

Explicit آء مؤفورا وأستغفر من vv. 65, 66

f. 95 a.

Incipit v. 66

. وما یعدهم الشیط

Explicit¹ الإنسان كفورا¹ أفتمتتم أن یخسف بكم¹ جنب v. 69, 70

. البر أو یرسل علیکم
.

¹ sic

ARABIC DOCUMENT.

TRANSCRIBED BY PROFESSOR D. S. MARGOLIOUTH.

The three pieces of parchment probably contained the whole of the deed, but about a third of the breadth was cut off, when it was written over; this appears from the amount of the *Basmalah* which remains. Owing to this loss and the obliteration of many words it is probably impossible to reconstruct the document, which contained among other things a deed of sale.

Rashidiyyah (line 10) is one of the villages of Baghdad (Yāqūt), a little above Baradan, the town about three leagues due north of Baghdad which gave its name to the city gate (Lestrange, *Baghdad during the Caliphate*, p. 174 after Ibn Serapion, J.R.A.S. 1895, p. 271). There was another place of the same name in Africa (*Bibl. Geogr. Arabb.* III. 245), but this deed clearly refers to the former.

It is vexatious that the name of the river or canal on which the irrigated land was situated (line 3) is illegible. None of the canals mentioned by Mr Lestrange seem to correspond with the remaining letters.

The name of the place after which Abdallah is called is hard to read, but must, I think, be what has been printed. A place in Syria called Sakkā is mentioned by Yāqūt.

In the description of the dinars (line 13) there is a fragment of a word which may possibly be *Ma'mūniyyah*, i.e. dinars coined by Al-Ma'mun, who became Caliph in 198 A.H. (813 A.D.). Makrizi in his monograph on the coinage (ed Const. 1298, p. 11) says his coins were graven like gems owing to there being no dies. This would fix the date of the contract for the early ninth century, a date which the nature of the writing renders a probable one. Of the proper names the only unusual one is Sumānah, which is probably not unparalleled. Fa'r is given as a proper name in the *Ḳāmūs*.

White land in line 3 according to Dozy means in Egypt land that requires no irrigation. Perhaps it is better to render the phrase here "corn-land."

f. 78 b

بسم الله الرحمن الرحيم	1
جميعه ارض بيضا سقى على نهر لا. به حد	2
مزرعة تنسب الى اهل	3
من عبد الله بن عيسى السكوى ومن اخته سمانه ابنت عيسى ومن امه	4
الكتاب بجميع ما يصير لذلك من حق ومرفق وطريق وسرب ومسيل ماء وبكل	5
مقتضىها منهما عبد الله بن عيسى بن ابي وروان السكوى واخته سمانه	6
المذكور في هذا الكتاب	7
* * * * *	8

- 9 عبد الله بن عيسى [بن ابي وردان] السكوى ومن اخته سمانة ابنت عيسى السكوى ومن امه رقية
 10 .. مد بحضرتها شي وهذه القطعة من الارض تعرف بالمزرعة المتوجه الى الراشدية حدها م[ن]
 11 ورحبتها ومن الغرب تنتهى الى مزرعة تنسب الى ابي سعيد بن ايوب وصالح بن فار اشترى اسط
 12 رقية ابنت محمد بن عمرو ومن ... واسماء ابنت عبد الله هذا المذكور سابقا من جميع د...
 13 ولد... الوجوه كلها باثنين وعشرين دينارا ذهبنا عيننا مامو... جيادا د...
 14 عيسى وامه رقية ابنت محمد بن عمرو وحفيدتها اسماء ابنت عبد الله وافية بجوده وابراوه[م]
 15 بجميع حقوقه عند عقده هذا البيع المسمى فى هذا الكتاب من قبله لم يحق عليهم شي منه

* * * * *

- 16 لا فساد فيه ولا باس ولا خسار فنكل ما ارادوا
 17 فعلى الجماعة المسمين فى هذا الكتاب ان يسلموا لهما واليهما كل حق يجب لهما عليهما
 18 لهما عن صاحب امرهم جميع الدين يجب عليهم ان ياخذوهم بذلك
 19 حياته ووصيا عنه دون ما سواه بعد وفاتهم راض كل واحد منهم بما حكمه . . .
 20
 21 بدين يجرى بحق ثابت نحو ام واخت لا من لا حق لها بعينها فى ذلك ولا . . .
 22 لهم دونها وهؤلاء لهم ولكل واحد منهم المطالبة بما اوجبه الحق لهم
 23 اقر عبد الله بن عيسى بن ابي رروان السكوى عن اخته سمانة ابنت عيسى وامه رقية
 24 واقروا بسماعه وفهمه ومعرفته واشهدوا بذلك كله

1 In the name of God] etc.

2

3 the whole of it irrigated corn-land on the river Lā..h bounded

4 a farm called after the people of

5 From Abdallah Ibn 'Īsā Al-Sakkawī and from his sister Sumānah Bint 'Īsā and from his mother

6 the deed with all that appertains thereto of rights, and outhouses, roads, aqueducts, conduits and all

7 to be exacted of them twain by Abdallah Ibn 'Īsā Ibn Abi Wardān (?) Al-Sakkawī and his sister Sumānah

8 mentioned in this deed

- 9 Abdallah Ibn 'Īsā Ibn Abi Wardān (?) Al-Sakkawi and from his sister Sumānah
Bint 'Īsā Al-Sakkawi and from his mother Ruḡayyah.
- 10 ...anything in their presence. And this piece of ground is called the farm of
which the boundary goes towards Al-Rashidiyyah, from
- 11 and its area (?). And to the west it extends to a farm called after Abu
Sa'īd Ibn Ayyūb and Ṣāliḥ Ibn Fa'r bought
- 12 Ruḡayyah Bint Mohammed Ibn 'Amr, and from . . . and Asmā daughter
of the aforementioned Abdallah of all
- 13 . . . all the directions for 22 good dinars of solid gold of the coinage of
Mamun (?) . . .
- 14 'Īsā and his mother Ruḡayyah Bint Mohammed Ibn 'Amr and her grand-
daughter Asmā Bint Abdallah carrying out his generosity, and the ab-
solving of them
- 15 all his rights at the time when he covenanted the sale mentioned in this
deed above, of them none shall be incumbent on
- 16 . . . without mischief, harm, or loss therein. And whatever they
wish . . .
- 17 then it is incumbent on the persons named in this deed to hand over to
them twain and for them twain every right which belongs to them over
the former
- 18 to them twain on behalf of the general manager of their affairs all the
debt . . . they shall be bound to exact it from them
- 19 his life, and as his legatee to the exclusion of others after their death each
one of them satisfied with what is adjudged
- 20
- 21 . . . who produces an acknowledged right, such as a mother
and sister, not a woman who has no rights of her own and no
- 22 to him to the exclusion of them twain. And to these and each of them
there shall be the right to sue for what justice gives him.
- 23 Abdallah Ibn 'Īsā Ibn Abi Wardān (?) Al-Sakkawi certified on behalf of his
sister Sumānah Bint 'Īsā and his mother Ruḡayyah
- 24 . . . and they certified to having heard, understood and
comprehended it and called as witnesses thereunto

ERRATA.

Page	כ, col. a, line 6 for	זכא read	זכא
„	חב, „ a, „ 16 „	לחזמ „	החזמ ¹
„	חב, „ a, „ 17 „	מזא „	מזא
„	ל, „ a, „ 2 „	הלמא „	הלמא
	„ 19 „	מאול „	מאול
„	לב, „ „ 6 „	המבל „	המבל
„	למ, „ a, „ 4 „	לחמ „	לחמ
„	חב, „ a, „ 12 „	הלמא „	הלמא
„	חב, „ „ 2 „	מזח ¹ „	מזח
„	חב, „ b, „ 13 „	מזח „	מזח
„	חב, „ a, „ 11 „	המזח „	המזח
„	חב, „ a, „ 1 „	המזח „	המזח ¹
„	חב, „ a, „ 12 „	מזח „	מזח
„	חב, „ a, „ 10 „	מזח „	מזח
„	חב, „ b, „ 14 „	מזח „	מזח
„	חב, „ a, „ 17 „	המזח „	המזח
	„ b, „ 22 „	מזח „	מזח
„	מז, „ a, „ 9 „	מזח „	מזח
„	מז, „ a, „ 3 „	המזח „	המזח
„	חב, „ b, „ 11 „	מזח „	מזח
„	חב, „ a, „ 5 „	מזח „	מזח
„	חב, „ b, „ 25 „	מזח „	מזח
„	חב, „ b, „ 24 „	מזח „	מזח
„	מז, „ „ 23 „	מזח „	מזח
„	מז, „ „ 16 „	מזח „	מזח
„	מז, „ „ 2 „	מזח „	מזח
„	17, „ „ 1 „	captain „	fuller

¹ sic in Cod.

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وبعث اليك رسوله وليم يوحنا في خطابنا ولا
 يا عملنا نحن اننا نعلم انك تسمعنا اذ ننادي باسمك
 فام من يدك يا ربنا الذي خلقنا بطيرون وباركنا على
 فليس السليبي الذي لا يملك الا اليهنا المستريح
 الذي كمل في طارز كبره فلما كان يوم
 السبت كنعان ليكود كلهم في شمعهم
 وبعثوا ليعلموا انهم من الرب يسوع المسيح
 فقالوا يا خونا حنايا حق هو ما سمعنا وما صنع
 وليس هكذا اساهد المذبح في المذبح
 اجابهم فقالوا ليس نرى وامن عيسى الذي
 صلب على جبهه وجميعهم قد اصدروا
 يسوع المسيح في الحلقه وامنوا به
 وخر في منزل رجل يربك القتال وامنوا به
 فقال لهم ليس اليه من كل من سمعتم هو حق
 واني اقول لكم ان يسوع المسيح

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هو بيت دعوتك في العالم موضحا اهل اورشليم
وادخلوا واستنوا بها: معمودة ثابته هي التي
تسليم بها اطلب يا خاخي لتتطفت من جميع نطفات
الدموع هي مصطوفة الكرب التي قد يكبت فيها
وبالحزن اسلخ فيها ان كنت تارب جميع شعاع النور
دش الدموع ويضع على رزع النعم بهم طهو جميع
الاشجار وتخصب: وان لم يزرعك اليك على حقلها
فغير سبل نطفة الاعمال تنطف: الدموع يظهر
رزع هذه المباركة لانها ارض صالحة وبمطر يسير
تثبت اسكب الدموع في طينها لان بها تنهم
وتغزو السماء التي قد عملت: مبلوغ صغير يستطيع
ان يجر كل الذنوب ملو بها في عطف الجبال واميام
الاشجار لا تقوا على غسلها كمثل دموع العليلين بل ان
احاطت امواج غرقوا في البحر لم يدر يغسل منها ذنبا
كغيره او دموع سيرة ان است ازلت من حرق قلب
لما قد العاصير حوزتها في اوتسبك: اياه الخاخي التي
قد احزان ايامه بالاطل: فوج لا يدر هذا القوم قد يكره
جميع مله: دموع غنا الضعيف وحاطت به السفن
من حلة انب

وهو يمشي بعد نفسه لشقاءه: فقام على الظلم
 به بيان وبالفناء كل ذي بيلك باعماه: فليزليل
 املا: افنا الحق اعطاه: ونسج وامن المسكنه
 الذي احياه الرمال: وحطيك ووقف: درجه اذاجه
 بشقا عظم: كل غناه: افاه بالاطار: ولم يبق له تنق
 وباجاجه الملبه: احوان كان يتنصب: رزب الحوج
 لاي البعير شقي: وجعل يهتر كيف حيار الشقا
 الذي كاله: نور من تلك الحياه والبعده المحبوه
 وطار الضعيف حياه: مد نفقه قليله المعيشه
 احذر نفسه: الا حوه ذلك العظم: الذي وقع وكان
 جرد: ويحيى نفسه بالمسكنه: فاسمع يا تاييب
 في احوان على احباره: في صغير خبره: كاله شقي
 بلا نفع: احوان يمسك باخاض: في عسر: من
 هكذا: الحبر الذي قد وضع لك: ونقص منه: مثل
 مثل: وما يعطينا: حتى النايين: بعد: بالان الاصغر
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 راحة الحذر المنقح او تنقح الدنيا السهم الفيد
 منه يهرب الملك انحر الا يكون فيك تنقح الدخيل
 ولا يلقك منقح يامل ولا يكون اذ لك مصطبه
 لا كل حور الناس فان كان فيك تنقح وصفتها
 فليخبرهم عنك ان الملك فكا ان هو مبدل فان جا
 واصاب - فانه تنقح واصف فليس فيك
 وان رجع عنك بعد محبة الله فان العاد يرفع
 اليك ويقبضك بك الله فكم وقد عبيده فهي
 غيبك بالاسموت والى وليك فيك بالاولف علمك
 انك عو الملكوت الله فاصطفاها موضع نفعك
 ذلك تلمح وتاميك ويليوون الاتك كك وتلك
 لا لا شوق قالت انت تاتك المنقحت وايضا تنقح
 مسرتك في الاطعمون في السما فكا في السما
 فيكون فيك منقح الحيوان والرواح في تلك
 فيك في الجحيم فيك فكا ام الله كسب في
 ليحور فيك كل مسلاه كذا فيك

به الذي يقدو ويقاوم الملك العظيم لا حنا ياتي ملا
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ff. 3
Sura 10

بِمَا لَا فَتْرَ لَهُ بِالْمَلَكِ وَالْمَلَكِ وَالْمَلَكِ وَالْمَلَكِ
 فَهُوَ بَيْنَهُمْ خَيْرٌ وَرَأَى بِأَيْدِيهِمْ أَنْ يَكُونَ أَلْفًا وَهُوَ
 مَفْتَحُ كَافٍ وَمَعْنَى كَافٍ أَنْ يَكُونَ أَلْفًا وَهُوَ
 أَيْضًا وَهُوَ أَلْفٌ أَلْفٌ أَلْفٌ أَلْفٌ أَلْفٌ أَلْفٌ
 وَأَخْبَارُ شَيْءٍ وَحَسْبُ عَشِيرَةٍ وَفِي رِجَالِهِ
 وَكَثْرَةُ رَحْمَتِهِ وَسَيِّئُ خَيْرُهُ عَنِ أَسَاسِهِ وَهُوَ
 عَمْرٍاءُ شَرِيكَهُ لَا تَعْلَمُ الْكُنْهَ وَأَقْنَصَارَهُ
 وَفُتُوحُ عَنْ الشُّدُودِ وَالشُّرُوبِ الْبَاطِلِ وَأَلْكَانُ
 أَنْ يَعْصِيَ الْهَالِكِينَ شَيْءٌ الشَّيَاطِينُ بِهَرْمِ كُنْزِي
 الْإِلَهِ الْعَمَلُ الْخَيْرُ وَهُوَ كَالْأَيُّوَانِ
 صَبْرًا وَهُوَ كَالْأَيُّوَانِ كَثُرُونَ لَا كَلَّ إِذَا مَا أَفْرُوا
 بَعْدَ عَرَفَةِ حَقِّهَا أَلْفًا وَبَيْنَهُمُ الْيَدُ الْإِلَهِ
 وَفِي أَوَّلِهِمْ مَسْئَلَةٌ أَعْلَى وَقْتُ الْمَسَاءِ وَلَيْسَ
 إِلَّا بِدَلِيلٍ أَحْسَنَ لَهُمْ وَيَكُونُ أَنْفُسُهُمْ وَالْطَّمَا
 الْإِعْرَافُ وَالْإِعْمَالُ الْخَيْرُ وَطَرِيقُ الْإِنْفِاعِ وَالْإِقْوَالُ
 نَفَرُوا تَكُونُ أَلْفًا قِيلَ الْيَدُ الْإِلَهِ وَالْمَنْ رَغِبَ
 وَغَايَةُ الْإِلَهِ أَنْ يَكُونَ أَلْفًا وَالْإِلَهِ الْإِلَهِ
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اليهود ابن حنايا الذي انا معي من قيسارية
 وامن بالرب يسوع المسيح احببوه اليهود وقالوا
 له لم نحن نواله ولد الى المصري الذي ذكره موسى
 وامر المسيح القطعي فقال قليس نحن نناجك
 تنعيا النبي اذ قال يا قايوس وبني القساوتواين لان
 قايوس حنايا قتل اخيه هابيل قال الرب له ساراك
 اسعد ان اسير اخوتك وضمن ان الله لم يتركه
 فقال قايوس له كما قلتم انتم اخي ابن هابيل اخي
 ناطور انا له فقال الله جاز ان اسمه في صنعته
 دما اخوتك يصلح من الارض ملعونه الارض فخلت
 حين فحنت فمها وفتت دما اخوتك من يديك
 فقال له قليس قروا لي ابن حنايا انا اطلب من
 في يسوع المسيح فغفر له خطايكم احببوه
 اليهود وقالوا له فقال لهم واهكم انا انا نذري
 انهم ولا ما اصاب ذلك الكافر انا انا

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TRANSU
ff. 39^a .^b

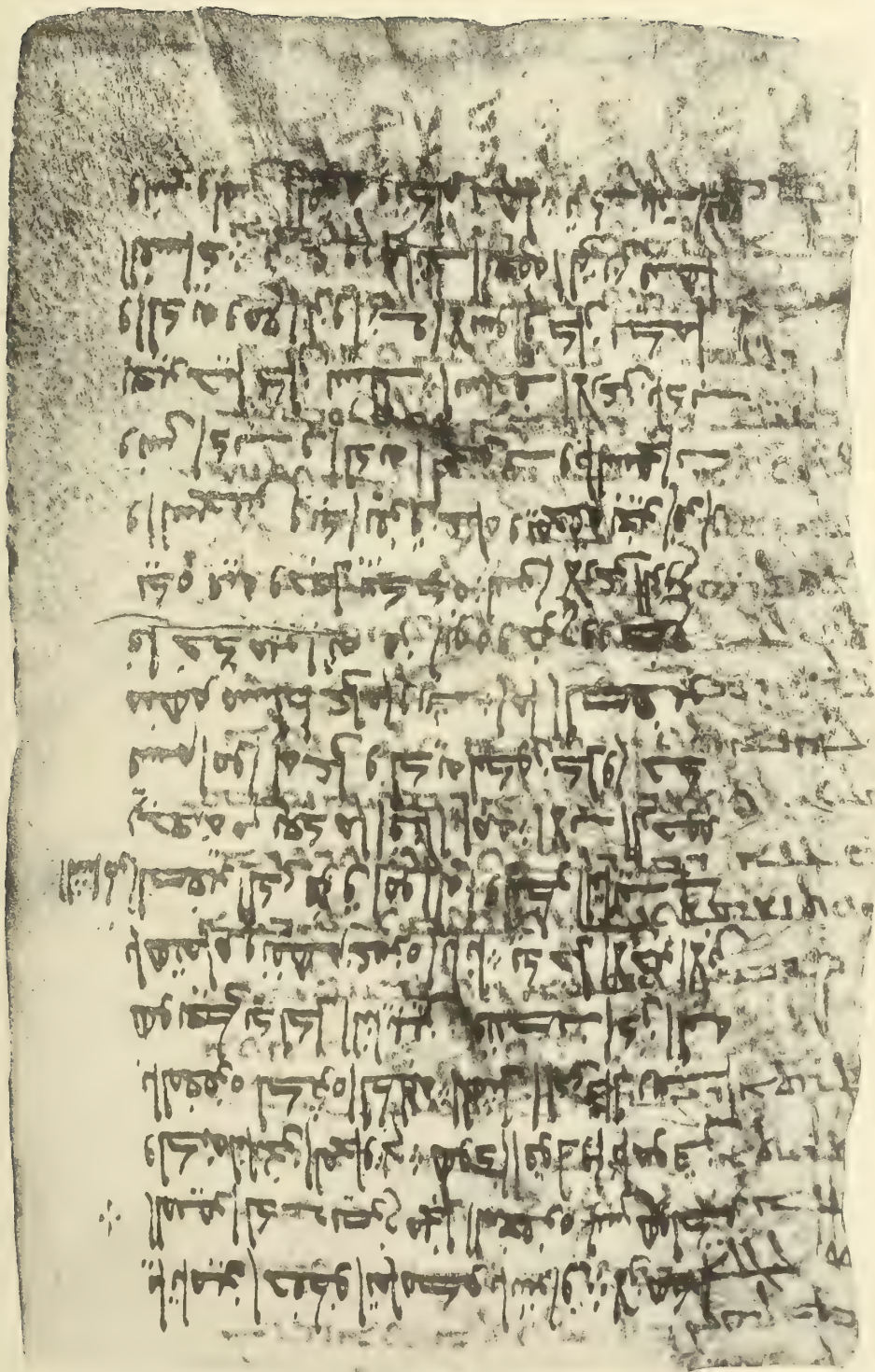
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DOUBLE PALIMPSEST

f. 80^b

Isaiah lx. 2^b—7 Exod. xiv. 24, 25^a

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PROTEVANGELIUM JACOBI.

TRANSLATION.

IN the hope of the Holy Trinity, one in essence, we begin to write p. 2
the book of the History of the Mother of God, Mary, from the day of
her birth until the day of her exit from this world. May her prayer be with
us ! Amen, amen.

Book the First about her parents, and also about her Annunciation by the
Angel.

There was a certain man whose name was Yônakîr who was very rich in Cf.
the fear of God. And he presented his offerings to the Lord in double Tisch. I
measure, saying to himself, "Let this superabundance which I offer be on
behalf of all the people. And that portion which I owe by the law I offer
it to the Lord that it may be to me for expiation." And when the great
day of the Lord drew near, in which the children of Israel offered their gifts,
Rûbîl arose before Yônakîr and said unto him, "It is not lawful for thee to
make an offering before me; because thou hast not produced seed unto Israel."
And Yônakîr was grieved exceedingly; and he went to his house in sadness.
And he said to the twelve tribes of Israel, "Have I alone not produced
seed in Israel?" And he looked, and sought, and investigated. And he found
that in the generations that are past, all righteous men have established seed
in Israel. And he remembered the patriarchs Abraham and Sara his wife, that
in their latest days they had a son, Isaac. And Yônakîr was grieved exceed-
ingly. And he was neither seen by his wife, nor did he go to his house; but p. 3
he betook himself to a desert place and pitched his tent there. And he
fasted there for forty days and forty nights. And he said to himself, "I will
neither eat nor drink until the Lord God visit me. But prayer shall be to me
in the place of food and drink." But Hanna his wife sat mourning. And she Tisch. II
lamented with two lamentations saying, "I lament first because of my widow-
hood; and secondly, because I am debarred from bearing." When the day
of the Lord drew near Yônâthîm her handmaiden said to her, "How long
wilt thou humble thy soul? Behold, the great day of the Lord draweth nigh
when it is not lawful to mourn. But take to thyself this head-band, which my
mistress gave me as my wages, and bind thou it on. It is not lawful for me
to bind it on, because I am a maid-servant, and the sign of the kingdom is

upon it." She said unto her, "Get thee hence, whilst I have not committed these sins; behold, the Lord hath humbled me greatly. And mayhap this hath been given to thee with guile, and thou hast brought it to me that thou mightest make me share in thy sins."

Yônâthim said to her, "What shall I say? would that it were good! Behold, God hath withheld His mercy from thee, that thou mayest not yield fruit in Israel." And when Hanna heard these things, she was grieved exceedingly. And she took off her garments of mourning, and washed her head, and put on royal raiment. And at the ninth hour she went down to walk in the garden. And she sat beneath the shade of a laurel tree. And she prayed, and besought, and blessed the Lord, saying, "O God of our fathers, bless me! and hear my prayer and my entreaty, as Thou didst bless my mother Sara, and didst give her a son, Isaac."

p. 4
Tisch. III And while she said these things, she raised her eyes towards heaven, and she saw a sparrow's nest in the laurel tree. And she sighed to herself and said, "Why am I not unborn? Or how and why was the womb prepared for me? for behold I alone am a curse to the children of Israel. They deride and mock me; and they thrust me forth from the house of the Lord God. Or why am I not at least like the dumb beasts, for even they bear [children] before Thee, O Lord! Or why am I not like this earth, for it also yieldeth the fruits in their seasons, and it blesseth Thee, the Lord." And when Hanna

Tisch. IV had said these things, the angel of the Lord stood before her and said unto her, "Hanna, the Lord hath heard thy supplication. Thou shalt conceive, and shalt give birth, and thy seed shall be spoken of in all the world." And Hanna said, "As the Lord my God liveth, if there be a child, whether it be a male or a female, I will give it to the Lord God. And it shall serve before Him all the days of its life." And immediately two messengers came saying to her, "Behold Yônakîr cometh with his flock, because the angel of the Lord hath said unto him, 'Yônakîr, the Lord hath heard thy supplication, get thee down hence. For behold! Hanna thy wife is with child.'" And Yônakîr went down, and called all his shepherds, and said unto them, "Bring me hither ten ewe-lambs of the flock in which is no blemish; and let these ten fat lambs be for the Lord God. And bring me ten fat bull-calves without blemish, and let them be for the priests and for the elders of the people, and a hundred kids of the goats, and let them be for all the people."

p. 5 And when Yônakîr came with his flock, Hanna was standing by the wayside. And she saw Yônakîr; and she hung on his neck saying to him, "Now I know that the Lord my God hath blessed me exceedingly. For behold! I was a widow, henceforth I am not a widow; I was barren, and I had no children, behold I am with child." And when Yônakîr had rested the first

Tisch. V day in his house, he made offerings for himself, saying, "If the Lord my God is reconciled to me, it will be known in the insignia that is betwixt the eyes of the priest; until he goeth up to the altar of the Lord, and He seeth no sins in him." And Yônakîr said, "Now I know that the Lord my God is reconciled

to me, and He hath forgiven me all my sins." And Yônakîr went down from the house of the Lord justified; and went to his house.

And when Hanna's days were fulfilled, in the ninth month she brought forth. And Hanna said: "My soul doth magnify the Lord on this day," and she lay down on the bed. And when the days were fulfilled, Hanna washed herself as for a purification and gave the breast to her daughter. And day after day the girl grew strong; and when she was six months old her mother set her on the ground to see if she could stand. And she lifted her foot seven times and came to her mother. And then her mother caught her up, saying, "As the Lord my God liveth, thou shalt not walk on this until I shall carry thee to the house of the Lord." And her parents made her chamber a sanctuary. And they did not allow anything dirty or impure to come near it. And her mother said, "Let no one approach it who is not clean, but rather let those virgins, daughters of the Hebrews come, who are undefiled. And let them be with her." And they came and rejoiced with her. Tisch. vi

Now when the maiden was a year old, Yônakîr made a great reception, and he bade the priests, and the chief priests, and the elders and scribes of the people. And they blessed her and said, "The God of our fathers bless this maiden and give her a name glorious in all generations and amongst all peoples." And all the people said "Amen." p. 6

And when they presented her again to the high priests they blessed her, saying, "The God of our fathers who is on high bless this maiden with a new blessing, which shall not pass away and shall not fail." And her mother caught her, and took her up to the sanctuary which they had prepared for her in her chamber. And she sung a holy hymn saying, "The Lord hath visited me, and hath made the reproach of mine enemies to pass away from me. And the Lord my God hath given me the fruit of righteousness. And who will announce to the sons of Rûbîl that Hanna is giving suck? Let the twelve tribes of the sons of Israel hear that Hanna is giving suck." And she left the girl in her chamber and went out and served the guests. And when the feast was ended, they went down rejoicing and praising God. And the maiden grew in months. Tisch. VII

And when she was two years old, Yônakîr said unto Hanna his wife, "Let us carry this maiden to the temple of the Lord, according to what we have promised, lest the Lord turn away His face from us, and accept not our gift." And Hanna said, "Let us wait till the third year lest she should long for her father and her mother." And Yônakîr said, "Thou hast well spoken." And when the maiden was three years old, he said, "Let us call virgins of the daughters of the Hebrews, undefiled, and let them hold burning lamps before her, that she may not turn back and her heart be made captive, away from the house of the Lord." And they did thus until they went up to the temple of the Lord. Tisch. p. 15

And when she arrived at His temple, the priests received her and kissed her, and said to her, "May the Lord magnify thy name in all generations." p. 7

Tisch. VIII Because in thee the Lord revealeth redemption unto men." And the priest made the maiden sit on the third step of the temple, and the Lord shed grace upon her; and she danced with her feet, and all the children of Israel loved her. And they called her name Mary. And her parents went down thence, praising the Lord, that she did not turn towards them.

Tisch. p. 17 She was in the temple of the Lord like a dove that is fed; and she took her nourishment from the hand of an angel. And when she had grown up, the priests took counsel saying, "Behold, Mary has become twelve years old in the temple of the Lord. What shall we do with her, that she may not defile the temple of the Lord God?" And the priests said unto the high-priest, "Go thou into the sanctuary, and pray for her, and whatsoever God may show thee we will do."

Tisch. IX And [he went] into the Holy of Holies, having upon him the twelve bells. And he prayed concerning her, and besought God. And the angel of the Lord replied saying unto him, "Zacharia, Zacharia, assemble all the widowers of the nation and let each of them bring thee a staff. And by which of the staves the Lord shall show thee a sign, let its owner have Mary to wife." Then heralds went forth through all the land of Judaea, and they blew the trumpet of the Lord, and immediately [the people] assembled and came to the chief priests, and they gave them their staves; and when the priest had received them he went into the temple and prayed. And when he had finished his prayer, he took the staves and went out. And he gave them their staves, and no sign was visible. But there was the last staff belonging to Joseph. p. 8 He took it, and a dove went out of the staff and remained on Joseph's head. And the priests said unto him, "Joseph, the virgin has come to thee from the Lord, by thy lot, that thou shouldest take her and keep her." Joseph answered and said, "I have children and they are men; and this is a girl. Perhaps some event may happen, and I may become a scorn in Israel." And the priests said to him, "Joseph, fear God; and remember what He did to the sons of Korah and Dathan and Abiram; how the earth was opened, and swallowed them because they rose in strife. And now be afraid, and take her into thy keeping." And Joseph fearing, said to Mary, "Behold! I have taken thee from the temple of the Lord, and now behold! I leave thee in my house, and I will go and build my houses, and then I will come beside thee. Henceforth p. 9 the Lord will be thy keeper."

Tisch. x And it came to pass that there was a council of the priests, and they said, "Let us make a curtain for the temple of the Lord." And the Priest said: "Summon to me eight virgins of the tribe of King David who are chaste and holy." And the officers went seeking and found seven. And the Priest remembered the girl Mary, that she also was of the tribe of David's house; and that she was

pure unto God. And the officers went and brought her to the temple. And the Priest said: "Let them cast lots as to which of these it shall fall to weave the gold, and to which the white and to which the linen and to which the silk and to which the violet and to which the scarlet and to which the purple." And the purple and scarlet came to Mary, and she took [them] and went to her house. Now at that time Zacharia was dumb, and Samuel was priest instead of him until Zacharia should speak.

Now Mary took the scarlet and wove it: and she took a pitcher and went to fill it with water, and lo! a voice was heard which said to her: "Hail to thee O favored one! the Lord is with thee; blessed art thou among women." And Mary looked to the right and to the left that she might see whence that voice had been heard by her. And being terrified she went into her house and put down her pitcher. And she had taken the purple and had sat down, and separated it¹. And behold! the angel of the Lord stood before her and said to her: "Fear not, Mary, for lo! thou hast found p. 10 favour before the Lord of all; and thou shalt conceive by His word." And when she heard [it] she considered in herself, saying, "Shall I conceive and bring forth from the Lord, as all women bring forth?" And behold, the angel of the Lord was sent; and he said unto her: "Not thus, Mary; but the power of the Lord shall overshadow thee; because He Who shall be born of thee is holy, and He shall be called the Son of the Highest. And thou shalt call His name Jesus, for He shall save His people from sins." And Mary said, "Behold I am the handmaiden of God, be it unto me from His presence according as thou hast said." Tisch. xi

And Mary made the purple and carried it to the priest. And the priest blessed her, saying, "Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all generations of the earth." And Mary was filled with joy, and went to Elizabeth her cousin. And she knocked at the door. And when Elizabeth heard [it] she threw down the sieve which she was holding, and came to the door and opened [it] to her. And Elizabeth blessed her, saying, "Who hath done this unto me, that the mother of my Lord should come to me? For lo! when thou didst speak, he who is within me leapt and blessed thee." Tisch. xii

¹ Cod. the purple.

p. 11 But Mary forgot the words which Gabriel had spoken to her and looked up to heaven, saying, "Lord, who am I that all generations should call me blessed?" And she was with Elizabeth for three months, and day by day her womb grew large. And Mary was afraid and came to her house. And she hid herself from the children of Israel, being then sixteen years old, when these mysteries took place

Tisch.
XIII

And when it was the sixth month with her, Joseph came from the buildings which he was rearing. And he went in and found Mary great with child. And he beat his face with his hands and threw himself on the ground and wept bitterly and said, "With what face shall I look to the Lord God? What shall I pray for about this girl? because while she was a virgin I took her from the temple of the Lord God, and I have not guarded her. Who has practised deceit? or who has done this wickedness in my house? who has captured this adorable virgin from me, and has defiled her? Perhaps it has happened to me anew as to Adam; for at the moment when Adam was praising God, (the serpent) found Eve alone and deceived her and defiled her. Thus has it happened also to me." And Joseph arose from the sackcloth and he called Mary and said unto her, "O woman on whom was the care of God! what is this that thou hast done? thou hast forgotten the Lord God; why hast thou done thus, and hast forgotten the Lord? Why hast thou altogether humbled thyself, thou who wast reared in the Holy of Holies?" But she wept bitterly, saying, "As the Lord my God liveth, I am chaste, and no man hath known me." Joseph said unto her, "Whence then is this that is in thy womb?" Mary said: "As the God of Israel liveth I know not whence this is that is within me."

Tisch.
XIV

And Joseph feared greatly, and it grieved him concerning her; and he asked about her, what he should do unto her. And he said to himself, "If I hide this sin concerning her, I shall be found fighting against the law of the Lord; and if I reveal it concerning her to the children of Israel, I fear lest the spirit of an angel be within her, and I shall be found having delivered up innocent blood to the doom of death. What therefore shall I do to her? I shall dismiss her secretly." Then night overtook him, and behold! the angel of the Lord appeared unto him in a dream, and said unto him, "Joseph, fear

not for the girl; for that which is within her is of the Holy Ghost. And she shall bear to thee a son, and thou shalt call¹ his name Jesus, for he shall deliver his people from their sins." And Joseph arose from his sleep, and praised the God of Israel, Who had given His grace, and had protected her.

And Hanna² the scribe came to him, saying to him, "Joseph, why didst thou not appear in the synagogue?" And Joseph said unto him: "Because I was tired from the road, and I rested the first day." And Hanna turned and saw Mary, her womb being great. And he went to the high priest, and said unto him, "Joseph, about whom thou didst bear witness, has done a great iniquity." And the high priest said: "What is this?" And Hanna the scribe said: "Joseph has defiled the virgin whom he took from the temple of the Lord, and has secretly anticipated his marriage, and has not made it known to the children of Israel." And Hanna the scribe said unto him, "Send officers and thou shalt find the virgin who is great with child." p. 13
Tisch. xv

And the officers went and found it even as Hanna had said. And they brought them to the temple, and set them before the judges. And the priest said unto Mary: "Mary, what is this that thou hast done, and why hast thou humbled thyself and hast forgotten the Lord thy God, thou who wast reared in the Holy of Holies, and hast received food from the hand of an angel and hast heard their hymns twice and hast danced before them, why didst thou do all this?" And she wept bitterly and said: "As the Lord my God liveth, I am pure before Him, and no man hath known me." And the priest said unto Joseph: "What is this that thou hast done?" Joseph said: "As the Lord my God liveth, I am pure from her." And the priest said unto him: "Do not bear false witness, but say truly: Hast thou secretly anticipated thy marriage? and hast not made it known to the children of Israel? and hast not bowed thy head beneath the mighty hands of the Lord, that so thy seed might be blessed?" But Joseph held his peace. And the priest said unto him: "Return the virgin whom thou didst take from the temple of the Lord." And Joseph was standing and weeping. And the priest continued, saying to him: "I will make you drink the (spiced) waters of trial of the Lord and they will reveal your sins before your eyes." And the priest p. 14
Tisch.
xvi

¹ or "she shall call."

² or "Ananias."

took Joseph and made him drink, and sent him to the mountain. And he climbed up, and came down quite well. Then he made the girl drink also, and sent her to the mountain, and she also came down quite well. And all the people were astonished that sin was not found in them. And the priest said unto them: "If the Lord God has not revealed your sin, neither will I judge you." And he let them go away, and Joseph took Mary off and led her to his house rejoicing and praising the God of Israel.

Tisch.
xvii

p. 15
Wright's
Transla-
tion p. 1

And it came to pass that there was a decree of the king that the people who were in Bethlehem of Judaea should be inscribed. And Joseph said: "I shall inscribe my sons; but as for this girl, what shall I do to her? I am ashamed to inscribe her as my wife. And to inscribe her as my daughter I would be false, and behold, also all the children of Israel know that she is not my daughter. But nevertheless the day of the Lord will do as it pleases."

And he saddled his ass, and made her sit (upon it), and his son led (it). Joseph came and his sons; and when they had reached the third mile, Joseph saw that she was sad; and Joseph said: "Perhaps that which is in her grieves and pains her." Then again Joseph turned and saw her laughing; and he said to her: "Mary! what is this? that at one time I see thy face laughing, and at another time sad?" And she said to Joseph, "I see two nations with my eyes, the one nation weeping and mourning, and the other nation rejoicing and exulting." And when they had got half-way, Mary says to Joseph: "Take me down from the ass, for that which is within me is hastening to come forth." And Joseph took her down, and said to her: "Whither shall I carry thee? or where shall I hide thy modesty? for behold! we are in a desert place."

Tisch.
xviii

p. 16

And he found a cave there, and made her go in thither, and made his sons stand by her side, and went out to look for a Hebrew midwife in the district of Bethlehem. But I Joseph was walking about, and I saw the zenith of heaven standing; and I saw the air, and I saw it astonished, and the birds quiet. And I looked at the earth, and I saw a tub standing and the labourers resting, and their hands were in the tub; and they were eating but not eating, and drinking but not drinking; and they were putting their hands to their mouths and not bringing them near; but their faces were all looking

upwards; and I saw they were calling to their sheep, and their sheep were standing, and a shepherd raised his hand to strike them, and his hand stopped and remained up; and I saw the goats standing on the bank of a river, and I saw them¹ putting their mouths to the water to drink, and they did not drink. And suddenly everything was loosened and ran into its place².

Then I saw a woman coming down from the mountain, and she says to me: "Man, whither art thou going?" And I said to her: "I am seeking a Hebrew midwife." And she said to me: "Art thou of Israel?" and I said to her: "Yea." And she said to me: "Who is this, who is in labour in this cave?" And I said to her: "She is my betrothed." And she said to me: "Is she not thy wife?" And I said to her: "It is Mary, who was brought up in the temple of the Lord, and it fell to her by lot to be my wife, and she has not become my wife, but is with child by the Holy Spirit." And the midwife said: "Is this true?" Joseph said to the midwife: "Come, and thou shalt see." And she went with him, and stood in that place which was in the cave. And a cloud of light was overshadowing the cave. And the woman said, "My soul thanks the Lord this day, for mine eyes have seen wonderful things this day, great and glorious. For a Redeemer is born to Israel." The cloud rose up immediately from the cave, and a great light such as eyes could not bear, was seen in the cave. And little by little the light withdrew until the baby appeared, and he came and took the breast of Mary his mother. And the midwife cried out and said: "This day is a great day for me, for I have seen this great sight to-day." And when the midwife had gone forth from the cave, Salome met her, and she says to her: "Salome! God be with thee! I have a new sight to relate to thee. A virgin has brought forth—a thing of which this nature is not capable." And Salome said: "As the Lord my God liveth, unless I see with my eyes, I will not believe that a virgin has indeed brought forth."

And the midwife went into the cave and says to Mary, "Mary! Mary! show thyself; for the dispute about thee is not small; but show thyself, whether thou art a virgin." And Salome entered and drew near and saw that she was a virgin; and Salome

¹ Cod. "the goats."

² literally, "order."

p. 18 wailed and said: "Woe unto my wickedness and my unbelief! for I have tempted the living God, and lo! my hand is burning and dropping from me." And Salome knelt before the Lord saying, "O Lord God of my fathers! remember me, because I am the seed of Abraham, and Isaac and of Jacob, and do not expose me before the children of Israel. But send to those who gave me birth. O Lord! thou knowest that in Thy name I practised healing, and from Thee I took the reward." And lo! an angel answered, saying to Salome: "Salome, the Lord hath heard thine entreaty. Go, bring thy hands near to the boy, and lift him up, and thou shalt have healing and deliverance." And Salome was filled with joy, and she drew near to the boy, and approached him saying, "I draw nigh, because I have sinned in my heart, that I may worship the boy." And she said, "This one is born a king unto Israel." And Salome was healed and went forth from the cave justified. And behold, a voice was heard by her, saying to her: "Hail! do not reveal these great miracles which thou hast seen, until the boy enters Jerusalem."

Tisch.
XXI

p. 19 And lo! Joseph prepared to go forth into Judaea. And there was a tumult in Bethlehem of Judaea, for the Magi came saying: "Where is the king of Judaea who is born? For we have seen his star in the East, and we are come to worship him." And when Herod heard (this) he was greatly troubled, and sent apparitors after the Magi, and sent also to call the chief priests, and asked them in the Pretorium, saying to them: "Where is it written for you that the Messiah shall be born? and what has been heard by you concerning him?" They say to him: "He will be born in Bethlehem of Judaea; for thus it is written." And he asked the Magi, saying to them: "What sign have ye seen in heaven concerning this king who is born?" The Magi say unto him, "We have seen a star which is greater in its size shining amongst these stars, so much so that by its light they are not seen at all; and we know that a king is born to Israel, and we are come to worship him." And Herod the king said to them: "Go, search for him, and if ye have found him, come tell me, that I also may come and worship him." And the Magi went forth, and lo! the star which they had seen in the East appeared to them [and] went before them until they came to the cave, and it stood above the head of the boy. And when the Magi saw the

boy with Mary his mother, they fell down and worshipped him; and they answered and said: "Glory be to God in the highest, and peace upon earth, and good will to men." And they opened their caskets, and presented offerings to him, gold, and frankincense and myrrh. And the angels appeared to them and said that they should not go into Judaea. And they came by another road. And when Herod knew that the Magi had mocked him, he was wroth, and he sent murderers, and ordered them to murder all the infants, from the child of two years old and downwards, according to the time which the Magi had told him. And when Mary heard that the infants were being slain, she was afraid, and she took the boy, and wrapped him in swaddling clothes, and laid him in the manger of the oxen. Elizabeth too, when she heard that John was sought for, took him and went up with him to the mountain, and was looking where she might hide him. Then Elizabeth sighed, and said to the mountain: "O Mountain of God! receive the mother with her son." And Elizabeth was not able to climb up. And suddenly the mountain opened and received her. And a great light lightened them in the mountain; because the angel of the Lord was with them, and was guarding them.

Tisch.
XXII

p. 20

But Herod was seeking John; and he sent apparitors to Zacharia to the temple, and said to him: "Where hast thou hidden thy son?" And Zacharia answered and said unto them: "I am a minister of God, and am constantly in the temple of the Lord; I do not know where my son is." And the apparitors went and told him all these things. And Herod was wroth and said: "His son is going to reign over Israel." And he sent the apparitors, and they said to him: "Tell us truly, where is thy son? Or dost thou not know that thy blood is under my hand?" And the apparitors went and told him all these things. And he said: "The Lord is witness that thou hast shed my blood; but my spirit the Lord will receive because thou hast shed innocent blood without crime in front of the door of the temple of the Lord." Nor did any one know how Zacharia was slain, and the children of Israel did not know how he was slain; but at the time of salutation the priests went; and the blessing of Zacharia did not meet them according to custom; and the priests were standing and awaiting Zacharia that they might greet him in prayer and might praise the

Tisch.
XXIII

p. 21

Tisch.
XXIV

Most High. And when he tarried, they were all afraid, and one of them dared to enter the sanctuary, and he saw beside the altar of the Lord, the blood that had been shed and was congealed. And a voice was heard, saying, "Zacharia is slain, and his blood shall not be washed away until the avenger shall come." And when he heard these words, he was afraid and he went out and made known to the priests what he had seen and heard. And they ventured to see what had happened beside the porch of the temple. And they all wailed and rent their garments from the top to the bottom. And they did not find his body but they found his blood congealed like a stone; and they were afraid. And they went out and made [it] known that Zacharia was slain. And when all the tribes of the people heard it, they mourned and wept for three days and three nights. And after three days and three nights, the priests deliberated whom they should appoint a priest in the place of Zacharia; and the lot of Simeon came up. This is he to whom it was revealed by the Holy Spirit, that he should not taste death until he saw the Lord the Messiah in a body.

p. 22

Tisch.
XXV

And I, James wrote this book, when there was a tumult in Jerusalem, when Herod died a bitter death; and I withdrew to a desert place, until the tumult subsided from Jerusalem.

But I praise the Lord Who has given me wisdom to write this book.

[TRANSITUS MARIAE.]

[BOOK I.]

cf. J. S. L.
vol. 6
p. 129

The peace of God, who sent His Son, and He came into the world; and the peace of the Son, who migrated from heaven and dwelt in Mary; and the peace of the Holy Spirit, the *παραφδός* who sings and the Paraclete who is praised; the peace of the Lord of created beings; the glory of whose Godhead created beings are not able to comprehend, who left the chariot that is adorned in the supernal heights, and came and dwelt in the bosom of Mary the virgin; be with us and with all our congregation to bless the

crowns of the priests our fathers, who sit at the head of their flocks, for ever. Amen.

Open, Lord, the gate of heaven to our prayer at this time; and let a sweet perfume ascend from our congregation to the supernal ranks; and let the trumpets of the archangels sound in heaven, and the bands of the supernals stand rank on rank; and let there be praise in heaven before the king, the Messiah, and from all the p. 23 mansions of the Father's house let the voices of the guardian angels sing; and let troops stand facing troops, and ranks with ranks, and armies opposite armies; and let there be praise and a sweet perfume before God, and thanksgiving and worship to the Messiah, and laudations with hallelujahs to the Holy Spirit.

The exit of the blessed Lady Mary from this world, our brethren, we call to mind before you. Command, Lord, a blessing on all our congregation who hope for thy mercies to arise upon us. Appoint the priests who are holy, with the crown of the glorious King who has chosen them for His honour. Command, Lord, a blessing and a good reward on the ministers, that they may glorify; on the rich that they may laud; and upon the poor, that they may become rich; upon the old men, that they may praise; upon the youths that they may bless; and on the boys, that they may glorify; and on the women, the daughters of Eve, answer them, Lord, in prayer, when they cry to thee; for from them was chosen the woman, the Virgin and Holy one, whom God chose before all worlds, and of her was born the Lord of glory the glorious Son of God. Therefore at this time let the righteous come with their censers, and the prophets with their trumpets, and the apostles with their proclamations, and the martyrs with their crowns, and let them stand while the earthly beings gaze on the heavenly beings; and let the psalms of those above be hushed with those from below, and thus let them say, p. 24
 "Blessed be God who sent His Son, and He dwelt in Mary, and blessed be the Messiah who magnified His mother in the day of her exit from this world. To Him be the glory, and to her a good memorial for ever. And may there be.....and peace upon all the world for ever and ever. Amen.

cf. J. S. L.
 vol. 7
 p. 130 l. 2

Blessed be Thy grace O God, Who didst die, that Thou mightest give life. King's Son Who wast debased, Undying that didst will and

die, who didst move from the Father to Mary, and from Mary to the manger, and from the manger to the circumcision, and from the circumcision to the bringing up, and from the bringing up to the carpenter, and from the carpenter to the smiting, and from the smiting to the Cross, and from the Cross to death, and from death to the grave, and from the grave to the resurrection, and from the resurrection to heaven, and lo! thou sittest at the right hand of power. Stretch forth, Lord, Thy right hand from the glorious throne of Thine honour at this time, and bless our congregation, that glorifies the commemoration of Thy Mother, the most blessed among women, and her exit from this world. Bless, O Lord Jesus the Christ all..... Brethren, hearers, and all believers to the requital of the new world. Bend your ears and prepare your minds and listen to the book of the blessed Lady Mary the Mother of God, how she went out of this world. And come ye created things from above and from beneath, ranks and heavenly powers, with the prophets, and the twelve Apostles, and the seventy-two Apostles, and the righteous men, and the martyrs, and the just men, and the confessors, and the saints, and the fasting men, and Enoch and Moses and Elijah, with the rows of angels; and all the companies of the fathers, and Abraham, and Isaac, and Jacob, and David the Psalmist of the church. Let all these created beings who are buried with those who are alive come to greet her and to adore her. And our Lord Jesus the Christ came with a band of the seraphim before Him holding trumpets and singing, and a row of angels bearing horns and blowing, and choirs of cherubs came holding lamps of glory, and crowds of guardian angels came with her and spread out their wings; and the clouds of heaven were covered. And our Lord Jesus the Christ came and saw the Blessed one, and so she died.

p. 25

And ye also, believing hearers, listen earnestly and intelligently to the coronation of the Blessed one; that whoso believeth in the Father Who is undivided may assert and confess that God sent His Son, and He was born of a woman; and whoso loveth Jesus the Christ may believe that the Son of God was born of Mary without marriage, and whosoever seeketh to obtain a good recompense, let him confess and adore the Holy Spirit; three persons and three names, one Mystery, God glorious for ever and ever, He whom

heaven and earth adore. He, the True God, who was born of Mary p. 26
the Virgin, neither (to the body) of angels, nor of men did He unite
the sacred body which the Holy Virgin bore.

For she was a vine of rejoicing, she who was chosen by God before
all created beings, and God sent His Son, and He dwelt in her, and
He was born of her without the intercourse of man, as said Isaia the
most glorious of the prophets. "He grew up before him as a sprout, Is. liii. 2
and as a root out of a dry ground." And again the same prophet
says: "Behold a virgin shall conceive and bear a son, and his name Is. vii. 14
shall be called Emmanuel, which is interpreted, our God is with us."
She also, the Lady Mary, was holy and elect of God before she was
born; and she purified herself from all hateful thoughts, that she
might receive the Christ who came beside her. When therefore the
time arrived that what was lost should be found, and what had strayed
should be turned back, and what was scattered should be gathered,
and what was captive should be ransomed, the mercy of God was
moved towards the wandering sheep, that is to say towards the race
of the house of Adam. And He sent His Son and His Beloved
from heaven; and He came and dwelt in the Holy Virgin; that by
His birth from her He might give life to the world which had grown
old in its sins. She is the holy woman, whose commemoration it
befits us to make, is the most blessed among women; from whom
the Redeemer of the world was born; she is the land of blessings, of
which was born the husbandman of joy, that by His going forth into p. 27
creation He might uproot the thorns, and burn the tares, and might
destroy error, and might frustrate and drive away Satan, and make
concord reign, and sow peace over all the created things of the world.

Brethren and Fathers all, believing hearers, like men who love
the Christ, remembering about this book of the Lady Mary, how
it was revealed at this time. Therefore there was much concern to
the blessed men at Mount Sinai, Mar David the presbyter, and Mar
John the presbyter, and Mar Philip the deacon, because these three
blessed men were at the altar which is placed at the top of the
mountain of Mount Sinai, where there is the thorn bush (out of) which
the Lord spake with Moses. These blessed men were there in that
temple; and they had been made directors of that shrine which is
built on the top of the mountain of Mount Sinai. And these blessed

p. 28

men had authority over three hundred and twenty monasteries which were in Mount Sinai, because all Mount Sinai was adorned with the temples of the Lord. And these blessed ones wrote letters from Mount Sinai to Jerusalem, to Cyrus the bishop of Jerusalem. "That there may be solicitude to thy Holiness." And they asked concerning the book of the exit of the Lady Mary, how she went out of this world, "because we have a great desire to know with what glory she was crowned. For we have inquired about this book and nothing has come to our hands. And we desire that it may be shown concerning Mar John the Apostle, the young, whom his Lord loved greatly, and the matter was revealed to him, because the Lord loved Mar John more than his fellows. And according as the Christ loved him, so the Lady Mary loved him also; and this Mar John... the earth.....while alive; and he gave it to that guilty one of the robbers¹ with his own hands; and he departed from the earth; and help came from him to the children of men."

In the year 809.....on the birth-day of the Christ while the high beings were standing with the lower beings, and celebrating the birth-day of the Christ, the Lady Mary appeared to Mar John, at Ephesus, and said to him: "Give the book which thou hast about my exit from this world to the men who are coming to thee from Mount Sinai, because the day has arrived in which thy Lord is coming from heaven. The book shall go out, which will command that there be a commemoration and an offering to her: For thou, John, and the Apostles, thy companions, have come to her to Bethlehem; and behold! I have told thee that the hour has arrived when He will come from (heaven to judge) all created beings; and it shall be revealed concerning my glory how I departed from the world."

cf. J. S. L.
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p. 131
l. 12
p. 29

And when a letter was written from Mount Sinai; and...brethren came and brought it to Jerusalem, and it was read before all Jerusalem. And they sought for the book of the Lady Mary, how she died; and they did not find it. And they found a certain book in which it was written thus: "I, Danton² the deacon, who am a native of Jerusalem (and James the bishop of Jerusalem made me a deacon, he who was the first bishop of Jerusalem while the Apostles were alive); I write thus with my autograph in the month of Haziran, in the year 336, in

¹ Cf. Clem. Alex. *Quis Div. Salv.* (c. 42).

² Cod. Harris "Anton."

the third day of the week at noon-day about the Jew, who was a captain. And he struck James the Bishop and he died, because the Jews hated James greatly on account of his being called the Lord's brother. And the bishop of Jerusalem and his clergy asked concerning the book of the Exit of the Blessed Mary. And they did not find it, but they found another volume on which was written in the handwriting of James the Bishop: "I, James, write thus, that in the year 345¹ the Lady Mary died off from this world, in January on the day in which she gave birth to the Christ, on that day she departed from this world. And I James bear witness, that the Apostles came, those who were alive; and those who were buried arose, and the created beings who were above with those who were beneath came to greet the Blessed One, and thus she departed from this world. And six books were written—two apostles wrote each book—about the signs and miracles and wonders from heaven and from earth which happened in her presence. And we gave thanks to the Lord who returned to the mother who bore Him with the adoration p. 30 of earthly beings, and the blowing of the horns of the seraphim. And I James the bishop of Jerusalem, have written with my own hand writing in this volume, and these books that were written, John the young, who is very blessed, carried them. And the handwriting of all the Apostles is in these books which they wrote. And they celebrated the Lady Mary, so that there should be offerings and commemorations for the blessed one three times in the year. And Paul and Peter and John the young, who is very blessed, they know where these books are about the death of the Lady Mary, because they came along with them from Jerusalem." And we make it known to Your Holinesses, O Fathers who dwell on Mount Sinai. And they sent a letter—the bishop of Jerusalem and his clergy "From Cyrus, bishop of Jerusalem and all his holy clergy to our brethren, the priests and our fathers who dwell on Mount Sinai, much peace. The letter which came from you, we have received; and we have made inquiries in all Jerusalem concerning the departure of the Lady Mary, and we have not found it; but we have found the autograph of James the Bishop, which he has written thus: 'These six books which were written when the

¹ Probably from the era of Alexander.

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Lady Mary died, John the Young carried them'; and we have 'made known to Your Holinesses, O fathers who dwell on Mount Sinai, Send letters to Rome to the hands of the holy Peter and Paul when these holy books were found there, and write also letters to Ephesus where there are those who are very blessed, if this book of the Lady Mary the mother of God, is found there. And if it be that book which your Holinesses have found, make it known to us by a letter; that in Jerusalem also the volume may be written of the memorial of the Blessed One, and that we may despise with it the people of the Jews; and pray ye to the Lord for us, O ye priests of the Christ.'"

J. S. L.
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p. 132

And the letter went from Jerusalem (to Ephesus) and from (Ephesus to).....and to Alexandria and to Egypt and to the Thebaid. And some men went and inquired in these regions, and they did not find it. And they came to Ephesus, and stayed there in the house of Mar John¹. And they prayed in the night, and offered incense, saying, "O Lord Jesus the Christ, who didst love Mar John the Apostle more than his fellows, if it be pleasing to Thy Godhead that these Thy wonders and glorious deeds which Thou didst before the Lady Mary Thy mother should be revealed to (this) lower world, let us see the Apostle, and may he converse with us this night." And the brethren fell upon their faces; and while they were sleeping, behold! Mar John the Apostle stood beside them and said to them, "Be not grieved, ye blessed, for the Christ will give you a reward; for ye walked on your feet through the countries. Arise, take the Book of the Exit of the mother of our Lord, for lo! it is with me; and go to Mount Sinai, and salute our brethren, and say to them: 'John has sent you this book in order that there may be a commemoration of the Lady Mary, the mother of God, three times in the year; and say to the brethren: 'Do not think that I am left, but I am standing within the earth and looking for my Lord, who will come from heaven and say to me: Behold,' ".....we saw this sign, and we shook and trembled, and we were in great fear. And the blessed one departed from beside us, and we were bowing down. And the verger opened the door, and entered, to where the

J. S. L.
vol. 7
p. 133

¹⁻¹ This is probably what was on the leaf which was lost from Dr Wright's codex A. See J. S. L. vol. VII. p. 131 foot-note *p*.

grace of Mar John flows; and there he found a written volume, placed upon the mouth of the cave, whence the grace flows. He took it up before all the people, and opened it, and found that it was written in Hebrew, and in Greek, and in Latin. And there was upon it the sign manual of the seventy-two apostles and there was written in it thus: "This Jesus the Christ, Who was born of Mary the Virgin, He is God in heaven and on earth, and whosoever believeth in Him shall be saved; and the Lady Mary who bore Him departed from this world in great glory. And the twelve Apostles bear witness; and the seventy and two Apostles, concerning the miracles which the Christ did in the presence of His mother as she departed from this world. The Apostles took up the book and gave it to Mar John that he might bear witness to it; because the Christ loved him more than his fellows."

And this volume was made before the whole of Ephesus; and in the hour when this volume was opened in Ephesus, the heaven

distilled sweet dew from above, for no man can tell about the great glory p. 33 with which the mother of God, Mary, departed from this world, nor can ears hear, nor even eye see, when the chariots of the heights and the depths went into her presence in the spiritual paradise of Eden. And this volume was translated¹ from the Greek tongue to the Syriac; and it was written, and it went to Mount Sinai; and came to Jerusalem. And we all at this time thank God, that in His love He sent His Son, and He came to the world to deliver us from Gehenna; that by the prayers of the mother of God, Mary, and also of all the saints, God may make to pass away from the earth and from this place where this book is, the sword, and captivity and famine and pestilence, and all the plagues and rods of anger. Amen.

[BOOK II.]

In the year 344, in the month of the latter Teshrin² on its third day, the third day of the week, at the third hour, Mary came forth from her house, and went to the tomb of the Christ; (while she was weeping) because every day she used to go to the door of the tomb. But the Jews, immediately after the Christ was dead, closed the tomb, and heaped huge stones against it, and set watchmen over the grave and Golgotha, and gave them orders that if any one should come and pray beside the tomb and beside Golgotha, he should p. 34

¹ literally "went forth."

² i.e. September.

straightway die. And immediately the Jews took away the cross of our Lord, and the other crosses, and the spear with which our Redeemer had been pierced, and the sponge with which they had offered Him vinegar, and the robes of mockery with which they had clothed Him, and the crown of thorns which they had placed on His head, and the nails which they had fixed both in His hands and His feet. And they took them up and hid them; because they were shaking and afraid lest one of the kings or princes should come and ask concerning the slaughter of our Lord. And every day they saw Mary coming to the tomb, carrying sweet spices and myrrh, and fire, and when she had come (there) she bent down with her face to the earth, and she prayed, saying in her prayer; weeping, "My Lord, send and lead me from this earth." And she was in great fear from the people of the Jews, for many times they sought to slay her; but the power of God who was born of her protected her, that she should not be killed by the Jews. And when the children of Israel sought to slay her, the odour of the faith that proceeded from the Blessed one smote them, and their minds were troubled,

cf. J. S. L.
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p. 134

p. 35 and they know not what they said. For immediately after they had made her drink the water of trial, they forgot themselves about her; and when they saw her continually coming and praying beside Golgotha and the grave, they stirred up a quarrel with her, so as to contend with her. And the guardians answered and said unto the priests, "We have seen no one beside the tomb, except Mary, who comes morning and evening and prays there." The priests said unto them: "And why do you allow her to go and pray there?" The guardians say, "And do you wish to forbid her?" The priests say unto them, "If she comes there, stone ye her with stones, the despiser of Israel." The guardians say, "We say nothing to her, only when she comes and prays there, we will come and make it known to you. And whatever ye will, do ye it to her." And on the Friday Mary had prepared herself to go to the tomb of the Lord, and she was carrying sweet spices and fire. And while she was praying and had lifted up her eyes and gazed at heaven, suddenly the doors of heaven were opened and a scent of myrrh went up, which the Lady Mary had thrown on the censer, and its odour went about all the regions of heaven. And in that hour came Gabriel the angel to her from heaven, and knelt to worship her; and he said to her: "Hail to thee, mother of God! thy prayer hath been accepted in heaven before thy Son, our Lord Jesus the Christ. And therefore thou shalt depart from this world unto life everlasting. For thus I have been sent to

tell thee and to cause thee to know that at the time when thou didst pray on the earth, at once thou wast answered in heaven; and whatsoever thou dost seek from the Christ, thy Son who is in heaven on the right hand of God, thou shalt have both in earth and in heaven, p. 36 and thy will is done. These words did Gabriel speak to her. And again the Lady Mary knelt and prayed, as she saw that an angel came to her, and made known everything to her.

Then the guardians said to the priests, "Behold Mary has come and is praying at the tomb." And she stood and worshipped and came to her house, to Jerusalem. And there was a commotion in Jerusalem concerning the Lady Mary. And the priests say to the governor, "Send and command Mary not to go and pray at the grave and Golgotha." cf. J. S. L.
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l. 3

And whilst they were deliberating, letters came from Abgar, the black¹ king of the city of Urhai² to Sabinus the Procurator, who had been appointed by Tiberius Caesar, and the jurisdiction of Sabinus the Procurator extended as far as the river Euphrates. Because Addai the Apostle, one of the seventy-two, went down and built the church at Urhai, and had healed the disease of king Abgar; for Abgar king of Urhai loved Jesus the Christ, and asked at all times concerning Him; and when the Christ walked in Galilee, before the Jews had crucified Him, Abgar sent to Him (and said) "Hie thee to me, for I have heard that the Jews are seeking to slay Thee." And when the Christ was dead, and king Abgar had heard that the Jews had slain Him on the cross, Abgar was grieved the more because the Lord had sent Addai, (one) of the seventy-two, to him, and he had healed him of his disease. And Abgar arose, and rode, with all his army and came as far as the river Euphrates, and he wished to go up against Jerusalem and to lay her waste, because she had slain the Christ, his Lord.

And when Abgar the king came to the river Euphrates he p. 37 reflected in his mind, "If I cross it, there will be enmity between me and Tiberius Caesar." And Abgar wrote letters and sent them to the Procurator Sabinus, and Sabinus sent them to the Emperor Tiberius. For he wrote thus: "From Abgar the king son of Ma'anu of Urhai the city in Mesopotamia. Much greeting to thy royalty Lord Tiberius.

¹ or "the leper."

² Edessa.

That thy sovereignty might not be injured with me, I have not crossed the river Euphrates; for I was wishing to go up to Jerusalem and lay her waste, because she slew the Messiah, the wise Physician. But do thou, as a great king, as thou bearest sway over me, send and do me justice on the people of Jerusalem, because she has killed the Messiah, who had done no wrong to them. For if he had wished it while he was alive, I would have sent and persuaded him to come to me to Urhai. The people of Jerusalem have slain him who had done no wrong by a harsh judgment. And let thy Majesty know, that I wish thee to do me justice on the crucifiers."

This letter was sent from king Abgar to Sabinus the Procurator, and from Sabinus the Procurator it went to the Emperor Tiberius. And when it was read in his presence the Emperor Tiberius was greatly agitated; and wished to burn and to kill all the Jews.

And when the people of Jerusalem heard (this) they were alarmed. The Jews say to the Governor, "As for the Lady Mary, let it be enough for her, that all Jerusalem has been upset by the child which she has borne, and because he called himself the son of God, we crucified him and killed him. And now command her, that she go not to pray at the grave and at Golgotha."

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The Governor said to the priests, "Go ye, and command her what ye wish." And the priests came to the Lady Mary and said to her: "The Governor commands thee not to go and pray at the grave and Golgotha; and now, Mary, we say unto thee, Remember the sins which thou hast committed before God, and do not lead created beings astray, and say that he who was born of thee is the Messiah. Heaven and earth witness that he is the son of Joseph the carpenter. If then thou wishest to pray, enter into the synagogue¹ and hear the laws of Moses; and if thou hast committed sins, we will take pity on thee and will call upon God, and He will have mercy on thee. Go forth to the house of prayer with thy companions. We will set up the Torah over thee; and we will have compassion on thy faults as well as on thine obstinate mind, Mary; our hands will not be slack with thee; and because we see thee sick, we call in thine ears with a trumpet, and immediately thou shalt be healed. And if thou dost not accept these words, get thee out of Jerusalem, and go into thy

¹ literally the "Sabbath house."

house at Bethlehem, for we do not permit thee to pray at the grave and at Golgotha. What dost thou say, Mary?" The Blessed one answered and said: "It does not befit you to come to me with these words; for I will not do your bidding; and I will not listen to your words; and I will not do your will. And if ye sought to keep abstinence, from (the time) when ye made me drink the waters of trial, I was victorious over all your devices, ye have not come near me. And now that ye have come, Mary will not do your will." Then the Jews turned away in anger from the Blessed one. And in the morning they¹ again came to her and they say to her, "Mary! in the evening we tried to persuade thee, and thou didst not accept our persuasion; because of that son of the carpenter who was born of thee; whom thou hast called the Son of God. And we call him a man; knowing whose son he is, and how he was born, and was brought up amongst us. And we laid hold of him, and scourged him, and we put a crown of thorns on his head; and we pierced him with a spear; and he died, and was buried. Also that without [our] kindness thou wouldest not have found a shroud to put on his body when he had died. And except Joseph the senator had done him a favour and had bought him a linen girdle, and had buried him. And we stood beside thee, and if he had not done thus, he (Jesus) would have gone down to Sheol." p. 39

These things the Jews said to the Lady Mary, and she did not agree to them. Then the house, where the Blessed one dwelt in Jerusalem, had been bought by Joseph the carpenter from the household of Caleb the Sadducee, and it was near to the house of Nicodemus. And afterwards the Lady Mary fell sick; and she sent and called all the women of the neighbourhood in which she dwelt, and said to them: "Go in peace, I am going to Bethlehem, to the house which I have there, since the Jews will not allow me to go and pray at the Golgotha of the Christ. But whoso seeketh to go with me will receive a blessing from God. For I am trusting in my Master whom I have in heaven, that He will fulfil my wish, whatsoever I seek from Him." And when the Lady Mary had said to the daughters of Jerusalem that whoso wished should go with her to Bethlehem, these virgins who ministered to her drew near to her and p. 40

¹ MS. "the Jews."

said to her, "Whoso wishes to go with thee, Lady Mary, shall receive a blessing from God. For we will not leave thee, though we should die, because for thy sake we have left our parents, and our brothers, and all that we have, and have gone with thee to minister unto thee; and with thee we wish to die, and with thee we wish to live."

Now these virgins were with the Lady Mary night and day, that they might minister unto her, and bring to her the censer of sweet spices. And every day they tried to persuade her: "Tell us, Lady Mary, mistress of the world, and teach us how our Lord Jesus Christ was born from thee without intercourse with man." And the Lady Mary told them everything; and they spread her couch and washed her feet, and folded her garments, and arranged sweet spices. And everything in which the Lady Mary was served for herself was done by these virgins. And not one of them dared to take anything with which the Lady Mary was served, or to taste anything of it. For they were very much afraid of the Blessed one on account of the awful signs which they had seen by day and by night beside the Blessed one. And they used to spread (carpets) before her bed for themselves and lie down. And these virgins served the holy Virgin with great reverence. And at morningtide came men and women and they worshipped the Blessed one, and were blessed by her. And the Lady Mary stretched out her hands, and blessed these virgins, and said to them: "May your prayers be accepted in heaven, before the Master whom I have there. And no man of all the tribes of Israel has cleaved to me except you." And as the day declined the Lady Mary remained in Jerusalem. And in the night came Gabriel the archangel and appeared to her, saying to the Blessed one, "Rise, go out to Bethlehem, and stay there until thou shalt have seen crowds of angels and of apostles, and all created beings coming to greet thee." And those virgins saw the angel of God coming to her, and (heard) what he said to her. And they feared with a great fear. And the angel departed from her; and it was the morning. And the Lady Mary called the virgins and told them everything. And she opened a chest and they took out her garments and the censer, and put everything in order to go with her to Bethlehem. And these virgins were the daughters of rich men and rulers of Jerusalem. Their names were

these: Callēthā¹, and Neshrā², and Tābēthā³. Callēthā was the daughter of Nicodemus, the friend of the Christ; and by the name of Callēthā is designated the glorious Church, the betrothed bride of the Son of God. And the second, whose name was Neshrā, was the daughter of Gamaliel, the chief of the synagogue of the Jews; and by the likeness of Neshrā (the eagle) is symbolized Christ the King, who on His wings, which being interpreted are His hands, carries and bears aloft the holy Church, which was betrothed to Him before the foundations of the world. And she, whose name was Tābēthā, was the daughter of Tobia, a man of comitian rank. This man was of the gens of the house of King Archelaus. And Archelaus was of the family of the Emperor Nero, he who crucified Simon the chief of the disciples. And the interpretation of these names is thus: Callēthā is the Catholic Church, which is Jerusalem in heaven; and this church which we have upon earth is the image of the one which we have in heaven; and on it is established the throne of the glorious God. And Neshrā is the Christ, who sits on the right hand of His Father, on the chariot of the Seraphim. And Tābēthā is the Holy Spirit, by whom life is given to all men. These were the names of the virgins who ministered unto the Lady Mary. And these virgins arose along with the Blessed one, and went forth to Bethlehem on Thursday, and dwelt there.

p. 42

cf. J. S. L.
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And on the Friday the Blessed one was distressed, and said to them: "Bring nigh unto me the censers of incense, for I wish to pray to my Master the Christ whom I have in heaven." And these virgins brought nigh unto her the censers; and she prayed thus and said: "My Master, the Christ, listen to the voice of Thy mother. And send me Mar John, that I may see him. And I thank Thee for Thy goodness. I know that Thou hearest me in what I ask from Thee." And thus the Blessed one prayed.

p. 43

And John the Apostle was in the city of Ephesus, and was alive. And the Holy Spirit informed him, saying, "The time is near for the mother of thy Lord⁴ to go out of the world; arise, and go to her to Bethlehem." And at the ninth hour on Friday, John went out to pray in the church of Ephesus. When he reached the door of the temple, the Holy Spirit informed him, while lightning played around him like a flash of fire, and it said to him, "Go into the temple." And he went in and bowed and prayed before the altar. The

¹ or "the Bride."² or "the Eagle."³ or "the Good One."⁴ Literally "Master" *passim*.

Holy Ghost said to him : "The time is near for the mother of thy Lord to go out of the world. Arise, go to her to Bethlehem for she desires much to see thee. And lo ! I will inform the Apostles thy fellows, that they may all assemble at Bethlehem from the places in which they are, those who are alive and those who are dead."

p. 44 These things said the Holy Spirit to John, and departed from him. And John was amazed and sore grieved. And the day after, he arose to go. And he commanded his disciples concerning the service of the church that is in Ephesus ; that it should offer prayer to the Lord in due time. "I am sent by the Lord that I may go, and I have knelt and have prayed : 'Lord Jesus the Christ, Son of the Living God ! grant to me that I may go quickly on my feet to Bethlehem, because of what the Holy Spirit has commanded me, before the altar. I am going to see Thy mother while she is departing from the world, before she dies.'"

Thus spake John, not knowing that the Holy Spirit was catching him up in a cloud of light ; but he intended to go on his feet to Bethlehem. And when he had not yet finished his prayer, the Holy Spirit hovered above him. And at the time of his rising it made him reach the door of the upper chamber in which the Blessed one was lying. "And John opened the door of the chamber, and he went in and found the Blessed one lying on the bed. And he drew near and kissed her on her breast and her knees. And he said to her : "Hail to thee, Mother of God, and hail to the Christ who was born of thee ! Be not grieved, lady, for thou art departing from this world with great glory."

And then the Mother of God rejoiced greatly that Mar John had come to her. And these virgins drew near and adored her, and did not question her. Then Mary said to John : "Set the censer of incense." And he set it ; and he spoke thus, "Lord Jesus the Christ, do a miracle before Thy mother, as she is going out of this world that

p. 45 the infidels who have not believed that Thou art the Son of God may be ashamed. For heaven and earth bear witness that this is the holy virgin who gave Thee birth, and that Thou art the Son of the glorious God. And every one who confesses Thee shall live for ever." And when he had finished his prayer, the Lady Mary said to Mar John : "Come near me that I may speak to thee." And John came near to her. And she whispered to him, saying : "Everything that thy Lord has said to me is true. And all the signs and wonders of which He told me have happened. And He spoke thus to me before He ascended to heaven, beside His Father. 'When I am going out of this world, a host of angels will come beside me.'" John said to her : "The Lord Jesus has come, and thou hast seen

Him ascending as He said unto thee." She said to him: "The Jews have sworn oaths and have made vows, that when I die, they will burn my corpse with fire." John says to her: "The Lord Jesus, the Christ, stands for us." The Lady Mary says: "And if I die, where shall I have a grave?" He said to her: "Where my Lord shall command me." And the tears of the Blessed one overflowed. And John wiped them with...and John wept and his tears overflowed with those of the virgins (who were) with her, for they were much grieved about the Lady Mary. And John drew near and said to the Lady Mary, "If thou, who art the mother of God, art so grieved because thou art going out of this world, what shall the upright and the righteous do when they go out of this transient (world) to the world that passeth not away? And thy Son will place crowns upon their heads." p. 46

"For thus hath the Holy Spirit informed me by the altar at Ephesus, saying to me: 'Depart and go to her, until the Apostles thy companions shall come to adore her.'" She said to him, "Pray and set the censer." Then the Blessed one knelt on his knees, and prayed thus, saying, "Lord Jesus the Christ! hearken to the voice of Thy mother's prayer, and come to her that she may see Thee, when she is going out of this world, as Thy holy mouth said to her that Thou wouldst come to her; and let there be Thine own peace and that of Thy Father and of Thy Holy Spirit; and come to Thy mother that she may see Thee with Thy glorious hosts. And heaven and earth will give Thee glory." And while John prayed, and before he had finished his prayer, a voice was heard from heaven, which said to him, "Amen. Assemble yourselves all and come." And John listened and heard this voice. And the Holy Spirit came to John and said to him, "Hast thou heard this voice which cries from heaven?" John said: "I have heard [it.]" The Holy Spirit said to him: "This voice is the herald before the Apostles thy fellows, who are coming to greet the mother of thy Lord." And while John was praying, the Holy Spirit informed the Apostles wherever they were that they should go to the blessed Mary at Bethlehem. p. 47

To Simon Cephas It made this known in Rome; when he was entering the church to offer a sacrifice on the fourth day of the week, because the offering for strangers was there. And he was bowing and

praying before the altar. And the Holy Spirit whispered to him : immediately after the sacrifice was offered, "Go to Bethlehem to the mother of your Lord, because the time draws nigh for her to depart from this world."

And to Paul also It made this known in the midst of Rome, in a certain town whose name was Tiberias, which was distant fifty parasangs from Rome. And It found Paul where he had a dispute with the Jews, who were arguing with him and insulting him. And they said to him, "We do not accept the announcement which thou makest about the Christ, because thou art from Tarsus ; and thou art the son of a harness-maker, and because thou art the son of a poor man, thou hast taken the name of the Messiah, and thou art a freeman by it." And the Holy Spirit drew near and informed (him) : "The time draws nigh for the mother of your Lord to leave this world." And Paul was amazed. And immediately he set up the censer of incense, and knelt and prayed.

p. 48

And the Holy Spirit also informed Thomas in India ; who had gone in to visit the sister of Lydan the king of the Indians. And he sat beside her bed and talked with her. And the Holy Spirit dawned upon him like the light. And It whispered to him, saying to him, "The time draws nigh for the mother of your Lord to leave this world. But go to Bethlehem to greet her." And when Thomas heard it, he trembled. And he went immediately to the church, and set up a censer of incense, and knelt and prayed.

And the Holy Spirit informed Matthew, saying to him : "The time draws nigh for the mother of your Lord to leave this world."

And the Spirit informed James who was in Jerusalem, saying to him : "The time draws nigh for the mother of your Lord to leave this world ; but go out to greet her at Bethlehem."

And the Holy Spirit informed Tholomew, saying to him : "The time draws nigh for the mother of your Lord to leave this world ; but go to greet her at Bethlehem."

Now none of the Apostles had died, except Andrew, the brother of Simon Cephas, and Philip, and Luke, and Simon the Zealot. These were dead. And in that day the Holy Spirit informed them in their graves, and they arose from out of Sheol. And the Holy Spirit said to them, "Do not ye imagine that the resurrection is come.

But all this is that ye have been awakened out of your graves to-day, in order that ye may go to greet the mother of your Lord, for the time draws nigh for her to leave this world."

And the Holy Spirit informed Mark, saying to him: "The time p. 49 draws nigh for the mother of your Lord to leave this world; go to greet her at Bethlehem."

These things the Holy Spirit made known to the holy Apostles. And while the Apostles were wondering in the places where they were, how they should go to the Blessed Mary at Bethlehem, and each of them was saying to himself, How can I have a swift car to go to Bethlehem? And while each of the Apostles was in meditation and in deliberation, their Lord sent them a car from heaven, and chariots and clouds of light to carry them. And a cloud of light came down, and snatched away Peter; and he was standing between the heaven and the earth, and waiting for the Apostles his fellows to come to him. And straightway the Holy Spirit snatched away all the Apostles on chariots of light; and they came to Peter. And terrible winds blew, and the heaven and the earth shone from the lightnings that flashed.

Now in the morning, on the fourth day of the week, the Apostles were approached by the Holy Spirit, and by noon on the fourth day of the week they were assembled beside the blessed Mary at Bethlehem. And there was great fear at that time. And David the son of Jesse p. 50 came before them, and sang, saying thus, "Glory to the Father, and the Son, and the Holy Spirit, Hallelujah." And when the Apostles had arrived at Bethlehem, Gabriel and Michael, the angels of peace¹, stood in the presence of the Apostles, and they entered and said to the Apostles, "Hail to you, O disciples of Christ the King!" The Apostles answered and said unto the angels, "Hail to you, ye angels of the Lord!"

And the Holy Spirit informed John in Bethlehem (saying), "Go out and receive the Apostles thy fellows." And he went out and received them and did obeisance to them and led them and they went in to the Blessed one. And the Apostles and the angels entered together to the upper chamber of the Blessed one, and the Apostles kissed her on her breast and on her knees; and they adored her.

¹ or "greeting."

And the angels from afar offered her adoration. And the Apostles waited and stood before the Blessed one. And they answered and said unto her, "Fear not, O thou blessed among women! and let it not grieve thee; the Lord God who was born of thee, He will bring thee out of this world with glory, and will make thee to dwell in the glorious mansions of the blessed God; those over which thy Son hath authority and in which He makes the holy ones of His love happy."

p. 51 And the Lady Mary raised herself and sat upon the bed. And she said to the Apostles, "Now I am assured that my Master will come from Heaven, and that I shall see Him, and thus I shall die; as you have come, and I have seen you. And now I entreat you to tell me who showed you that I am dying, and from what places ye have come to me, and on what cars ye have ridden, that now ye have arrived so quickly. Reveal it and show it to me, so that I may know of a truth that He who was born of me is the Son of God. I glorify Him and I thank Him and I worship Him, that He hath thus visited the lowliness of His handmaiden in me."

Peter said to all the Apostles, "Let each one of us tell the Blessed Mary how the Holy Spirit spoke to him; and whence we came."

The Apostles said: "Let John, who is very blessed, come first. Let him tell her how he came."

John answered and said: "The Holy Spirit announced to me in Ephesus, when I had gone in by the door of the temple, and had come near to the altar. And It whispered to me, 'The time draws nigh for the mother of your Lord to leave this world. Go to her to Bethlehem.' And the Holy Spirit snatched me up in a cloud of light and set me down and brought me to the door of the upper chamber."

p. 52 Peter answered and said: "The Holy Spirit announced to me also in Rome, on the morning of the fourth day of the week, and It said to me: 'Immediately when thou hast made the offering, go to Bethlehem, to the mother of your Lord, for the time is near for her to leave this world.' And straightway when I had made the offering, the Holy Spirit snatched me up in a cloud of light and I stood between the heaven and the earth, and I saw the chariots of all the Apostles, which were flying and coming to me."

Paul answered and said: "And I also was in a town called Tiberias, far from Rome, and the Jews were disputing with me there. And the Holy Spirit informed me and said to me, 'The time draws nigh for the mother of your Lord to leave this world; go to her to Bethlehem.' And straightway the cloud of the Lord snatched me away and brought me to you."

Thomas answered and said: "The Holy Spirit informed me in India when I had gone in to put the seal on the sister of Lydan the king of the Indians. And the Spirit said to me, 'Go to Bethlehem, because the time draws nigh for the mother of your Lord to leave this world.' And while I was wondering at what had been said to me, the Holy Spirit snatched me away and brought me to you."

Mark said: "I was performing the service of the third hour; and as I was praying, the Holy Spirit said to me, whilst It was standing before me, 'The time draws nigh for the mother of your Lord to leave this world, but rise, go to Bethlehem.' And while I was amazed, the Holy Spirit snatched me away in a cloud of light and brought me to you."

James said: "I was in Jerusalem, and was sitting in the church p. 53 of Sion, and we were covering up the vessels of the Lord's service. And a little before, I had gone out from Jerusalem to Bethlehem, and had visited the Blessed Mary when she was sick; because the Jews withstood her, and did not allow her to go and pray beside the grave and the Golgotha of the Christ. And I went thence and came to Bethlehem, and I knew not that she would go out of this world with all this glory. And the Holy Spirit came in beside me and said to me: 'The time draws nigh for the mother of your Lord to leave this world.' And while I was going out to her, the Holy Spirit snatched me away and brought me to you."

Matthew said: "I have given and am giving glory to God, for when I was sitting in a ship, storms arose to cover it, and while the tempests were chasing it¹, behold the Holy Spirit flashed lightning around me, and snatched me away on a cloud of light, and brought me to you."

And Philip answered and said: "I was dead and I heard a voice which called me, 'Philip, rise.' And the Holy Spirit brought me

¹ MS. "the ship."

forth out of the grave, and set me on a cloud of light and brought me to you."

p. 54 Simon the Zealot said: "I, too, am risen from the grave and I saw a right hand which laid hold of me, and it raised me up from the abode of the dead, where I was lying among them; and I arose from the tomb, and the Holy Spirit set me on a cloud of light, and brought me to you."

Luke answered and said: "I am risen from the grave; and there struck on my ears as it were the sound of the trumpet of the seraphim, and a light dawned on the grave in which I was lying, and I imagined that the day of the resurrection had arrived. The Holy Spirit set me on a cloud of light, and brought me to you."

Andrew answered and said: "I too am risen from the grave; and the voice of the Son of God struck on my ears and said to me: 'Andrew, arise, go with thy fellows to Bethlehem, and I will come to you with a host of the angels; because the time is come for the Blessed Mary to be crowned, and to go out of this world. And straightway the Holy Spirit set me on a cloud of light and brought me to you.'"

Bartholomew answered and said: "I too was in Thebais, and was preaching about the grace and peace of our Lord Jesus the Christ, and I saw the Holy Spirit coming like lightning from heaven, and straightway It carried me and set me on a cloud of light, and brought me to you."

p. 55 These things spake the Apostles before the Lady Mary, and each of them showed how he had come to her. And when the Lady Mary heard these things from the Apostles she stretched out her hands to heaven and prayed, saying, "I worship and praise and sing and laud, that I am not a mockery to the nations of the Gentiles: and that the words of the Jews have not turned out true; who said that they would burn me with fire when I was dead. But I believe and am sure that He Who was born of me is the Governor of the heaven and of the earth; and I will praise His gracious name for ever and ever. And I cannot glorify His grace sufficiently, that He hath sent His holy disciples to me."

And after Mary had prayed, the Apostles set forth the censer of incense, and knelt with their faces down and prayed. And in that

hour it thundered in the heaven, and a voice was heard like the sound of hurrying wheels striking over the surface of the air, and a sweet scent from heaven struck on the Apostles. And the angels came down, and guardian spirits in troops and bands without number, and they covered with their wings the upper chamber where the Lady Mary was lying. And another voice which had never been heard before, except that voice saying.....the Lord God; for heaven and earth worship Him. And great fear was in all Bethlehem; and there were fearful signs, and the armies of the Lord never ceased from ascending and descending from heaven. And there was a great tumult amongst the heights, and a voice like that of a man spake from within the chariots of cherubim who were standing above the upper chamber where the blessed Mary was lying. And the people of Bethlehem went in and told the Governor and the priests of Jerusalem what they had seen and heard. p. 56

Here endeth the Second Book.

BOOK III.

And men went from Bethlehem, and when they saw there the signs which were done before the Lady Mary while she was lying in the upper chamber at Bethlehem, when the disciples had come and were ministering to her in the upper chamber, and they saw when the heavens were opened, and the armies of the angels of the Lord were coming down and singing above that upper chamber. And they saw the lightning and heard the sound of the thunder, and they saw the clouds coming towards the abode¹ of the Blessed one, (even) these signs and miracles. And that the people of Bethlehem had seen more things and mightier than these. And they gave glory to God without wishing it. And because they offered unwilling adoration to the Holy Child who was born of the holy Virgin; and were rejoicing in the miracles which were done; women came from the towns, and from distant regions; and from Rome, and from Alexandria, and from Egypt, and from Athens; daughters of kings, and daughters of the p. 57

¹ MS. "upper chamber."

magnates of the nations. And daughters of Procurators and of rulers; and they brought honours and offerings, and they came and adored the Lady Mary; and they believed in the Christ Who was born of her. And they asked her, and persuaded her: "Tell us, O Lady, mistress of the world, how our Lord Jesus the Christ was born of thee without intercourse with man?" And the Lady Mary told them everything that they sought from her. And whosoever had any affliction, she healed it; and when they returned to their (own) countries and to their homes, she blessed them, and prayed for them, and gave them writings that they should go with these to the house of their parents, so that they might believe. And year by year the daughters of kings came to her, and the daughters of chiefs, and made the commemoration of our Lord Jesus the Christ¹.

And a certain woman came to the Lady Mary from Berytus (Beyrout) who had a demon that at all times was strangling her. And Yuchabar came also to her from Alexandria, the daughter of Nonnus the Hyparch, who was quite filled with leprosy. And they came and did obeisance before the Lady Mary. And she straightway took water, and sealed them, in the name of the Father, and of the Son, and of the Holy Spirit. And she sprinkled (it) upon their bodies; and straightway they were healed.

And Abigail came to her, the Egyptian, the daughter of the rich Gershōn, who was sister to the king of Egypt, and she had the affliction of strangury; and she entreated the Lady Mary, and immediately when she had prayed over her she was healed.

p. 58

And Flavia came to her from Thessalonica, whose right eye Satan had destroyed; and when Mary had stretched out her hand and touched it, immediately it was healed. And Malchū came also to her, the daughter of Sabinus, the Procurator, in whom were two demons; one that tormented her by night; and the other that came upon her by day, and buffeted her; and she entreated the Lady Mary; and immediately when she had prayed over her, and had placed her hand upon her, and had spoken thus: "In the name of my Master Who is in heaven, I adjure thee at this time concerning this soul, that she may be healed." And straightway these demons came out of her, and they wailed, and cried out, saying, "What is there

¹ i.e. Christmas.

between us and thee, O Mother of God?" And these demons stood in the midst of the market place, near the door of the Lady Mary's upper chamber. And they said in the presence¹ of everybody, "Thou and the Son who was born of thee have disturbed Legion and his armies." Then the Lady Mary rebuked them in the name of our Lord Jesus the Christ. And straightway they departed towards the sea, and fell into it and were choked.

And there came also to the Lady Mary a certain boy from Egypt, sister's son to Sophrōn king of Egypt, who had elephantiasis in his head. And he wept before her, and straightway when she had stretched out her hand, and laid hold of his head, he was healed from his trouble.

And those also who were sick, who came with him and were afflicted, in the hour that they went in to her, and took refuge with the pure p. 59 and holy Lady Mary in that hour they were healed from their afflictions.

And there was a festival in Jerusalem, and many people were assembled for it, and the sick and the afflicted who came to Jerusalem, asked: "Where is the Lady Mary the mother of our Lord?" And they said to them: "She is at Bethlehem." And persons² without number went forth and went to Bethlehem; and they knocked at the door of the Blessed one's upper chamber. And the Apostles did not open the door to them. And when they did not open the door to them, they implored, saying, "O Lady Mary, mother of God, have mercy upon us!" And the Lady Mary heard the voice of the persons who were crying to her, and she prayed and said: "My Master the Christ, Whom I have in heaven, hearken to the voice of these afflicted souls." And straightway great strength and help went forth from the Blessed one to all these sick people, and they were cured. And those that were cured were two thousand eight hundred souls, men, and women, and children. And there was a thanksgiving to God on that day. And those who were healed went immediately to the Praetorium, and told before the Governor and the priests everything that the Lady Mary had done to them by her prayers. And two thousand eight hundred souls were struck, and the eyes of the

¹ literally, "eye."

² literally "creatures."

Jews were darkened ; and those of all the priests ; and the Sadducees hastened and said that there was a dispute in Jerusalem.

p. 60

And the priests called the men who had come from Bethlehem and said to them : "Go put her out from there." And when the people of Bethlehem came and conspired with them that they should go and contend with the Apostles ; on that night, as the third day of the week dawned¹, in Tishrin the second² on the 21st day of the month, as the day was declining, and all the world was asleep, there was a thanksgiving to God before the Lady Mary. And as she was lying in the upper chamber, the people of Bethlehem arose in the night and sought to go in against the Apostles. And immediately the doors of heaven were opened, and many lights without number appeared, and sweet odours were wafted over all Bethlehem. And angels of fire descended from heaven clad in raiment of flame. And John opened the door of the upper room and went out and looked at the sky, and he saw the troops of cherubim and of guardian angels and of spiritual beings who were descending in ordered ranks from heaven. And John went in and told Peter : "Behold the heavenly hosts are coming to us." And straightway the doors of the upper chamber were opened, and the angels and the Apostles who were in it³ went out ; and they received those who had come from Jerusalem, and were knocking ; and they spake thus : "Blessed be Thou, O Most Holy, O Son of God !" And they went in and showed all the signs and the wonders which had been done beside the Lady Mary.

p. 61

Then the priests disturbed the Governor, saying to him : "Most noble Governor, command concerning this woman that she stay not in Bethlehem nor in the whole jurisdiction of Jerusalem." The Governor said to them, "I am not ready to send and drive a woman out of her house." They say to him : "Otherwise we will do it." They said to him : "And if not, send men with rods, and let them bring the disciples of that deceiver and her (also) with great contumely." And after they had made a great tumult, they said to him : "By the life of Tiberius, if thou dost not do our pleasure, we will make it known to him." And when the Governor perceived that

¹ The day began at sunset.

² i.e. November.

³ MS. "in the upper chamber."

they had set themselves all together against him : he commanded the chiliarch to go, and thirty men with him to Bethlehem ; and to bring Mary and the disciples with her. And they set out and went. And the Holy Spirit said to the Apostles, " Lo ! men are coming against you from Jerusalem. Arise, go out to them from here and fear not ; I will carry you and make you pass through the air of heaven and above the men who are coming against you. You will pass and they shall not see you ; for the power of the adored Son will accompany you."

And the Apostles arose, and went out of the upper chamber, and Paul and Peter and Thomas and John carried the bed of the Blessed one. And the rest of the Apostles and of the angels were singing praises and going before her. And while the Apostles were carrying the bed of the Blessed one, the Holy Spirit carried the Apostles and the Blessed one, and made them pass over the men who were coming against them, and they did not see them. And when these men came with the chiliarch to Bethlehem, they heard the sound of a tumult that passed above them ; and they stood looking and saying to each other : " What is that sound ? " For they heard the sound of the seraphs' wings striking, and (felt) the sweet odour that was wafted through all that place, and the voice of the hosts of angels. p. 62

And the Apostles went into the house of the Lady Mary, which she had at Jerusalem, and the angels and the Holy Spirit were comforting her. And the service for her lasted for five days and five nights. And when the men who had been sent to Bethlehem arrived, they meditated quietly how they might open the door of the upper chamber so that not one of our Lord's Apostles might escape from [their] hands. And when they had opened the door of the upper chamber, they went in and found nothing in it, neither the disciples nor the blessed Mary. Then the people of Bethlehem went into Jerusalem, and these men along with them and said before the Governor and before the priests : " We have found nothing in Mary's upper room." The priests answered, saying to them, " These disciples of the seducer have made some incantations on you, and blinded your eyes and ye have not seen them."

The Governor said to the people of Bethlehem : " If ye find news of them anywhere, lay hold of them and bring them to us." p. 63

And after five days, the angels of the Lord were seen by them

going in and going out of the Lady Mary's house in Jerusalem. And seraphim were seen standing above her house and magnifying (her). And many people were assembled from every place, and they stood in companies, and sang praises, crying and saying, "Blessed art thou, Mary, with God." And the people of Jerusalem feared with a great fear; and the priests sent in the morning, saying, "Go, inquire who lives in that neighbourhood." And men came and inquired. And the people of that neighbourhood said to them: "The Lady Mary, the Mother of God, has come to her house, and these songs of praise have preceded her. And the armies of heaven are descending and doing obeisance before her." And those who were sent came and told the priests everything that they had heard. And the priests and Sadducees arose and cried out in the Praetorium, and they say to the Governor, "There will be a great slaughter in this city Jerusalem, because of this woman." The Governor said to them, "And what shall I do for you?" The people of Jerusalem say to him: "Let us take fire and wood, and let us go and burn the court in which she dwells." The Governor said to them, "Go, and do what you please." Then the people of Jerusalem assembled, and took fire and wood, and they went to the court in which the Blessed one dwelt; and the Governor was standing at a distance looking on. And when they came to the court, they found the doors shut. And they lifted their hands to pull them up, (and) straightway the angel of the Lord struck on their faces with his wings, and fire was kindled from the door and the flame blazed forth, which no man had kindled, and the faces and hair of the heads of those people who had arrived at the door of the Blessed one's court were burnt, and many of them died. And there was great fear in all Jerusalem. Now when the Governor saw this sight, that fire blazed forth from the door of the court which no one had kindled; and the many people who were burnt; he stretched out his hands towards heaven, and spoke thus: "Of a truth this deed which I have seen is that of the Son of the Living God; He who was born of the Holy Virgin and is worshipped and glorified." And the Governor commanded next day and sent to bring the people of Jerusalem, the priests, and the elders, and the Sadducees. And he said to them, "O stubborn nation, nation which has crucified the God who came to it, ye are people bitter of soul and stiff of neck, doers of

the wish of your heart. And I thank God that I am not of your country, but Tiberius the Emperor made me Governor, and sent me (to be) over you. And because ye are a fickle nation, therefore there was a decree from the Emperor, that no Governor of your own country p. 65 should be over you. Because ye are bad and a crucifying nation. And ye have written to Herod about the Christ Who was born of this holy Virgin. And ye sent to him (to say) that He was bad. And now ye seek to burn the mother of the Christ in your error. Why do you come near this woman? Are you not ashamed? How many signs and miracles God has done by her hands! I certainly will have nothing to do with this sin."

Then Caleb the Sadducee, who was a believer in the Christ, and in the Blessed Mary, and who was afraid to make himself known to his countrymen, whispered to the Governor, saying, "Thus do thou adjure them with this oath which I tell thee, 'By the God of Israel, who brought Him up out of Egypt, and by the holy books of the Law, which were written by the hands of God, and it was given to Moses that he might give it to Israel; but tell me what ye think about the son of Mary. Do ye call Him a prophet? Do ye account Him a righteous man? (Is He) the Messiah, the Son of God? (Is He) a man? Tell me, that I may know it, for ye are readers of the law.'" Thus Caleb the Sadducee instructed him.

Then the judge commanded that all Jerusalem should be assembled. And when it was assembled according to the commandment p. 66 of the Governor, he came and sat on his judgment seat, and adjured them as Caleb had instructed him, by the God of Israel, and by the holy books and the Law. "Let every one who believes in the Lady Mary and in the child who was born of her, that He is the Christ, the Son of God, separate himself, and stand by himself; and let him who does not believe, show himself an unbeliever." Then the people were divided into two parties; and those who believed separated themselves on one side. The Governor said to those who believed in the Messiah, "What say ye? Do ye believe in Him, in this child, who was born of Mary?" They say, "We believe that He is the Messiah." The Governor said to them: "And do ye believe that the Messiah is the Son of the Living God?" Then they all cried out, saying, "Of a truth we believe that this Child Who was born of the blessed

Mary, is the Son of God, Who by His command rules the heaven and the earth."

p. 67 The Governor answered and said unto them: "I believe in you more than in the people outside. For ye who were born and brought up in Jerusalem, lo! some of you are found to be worshippers, and some of you infidels. It is not necessary that one of the Emperors should come against you, and force you, and that you should confess the Messiah against your will. But ye cried out and said that He is the Son of God? Ye have seen that ye are speaking the truth."

The unbelievers say to the Governor: "My lord, according to our books, the Messiah has not yet come."

The Governor said to them, "And what do ye consider the man who has come?"

They say to him: "We consider that he is a seducer, who is not even good, like one of the righteous."

Now the Governor was praying to God in his own mind, that those who confessed the Messiah might gain the victory; because the Governor also believed in the blessed Mary, and in the child who was born of her. And the Governor said to those who confessed the Christ:

"What say ye? I desire that the secrets which are amongst you may be revealed. For until now I have thought of you with the crucifiers who have crucified the Son of God. But from this day and henceforth it is just that ye should approach (me) like men who confess the Son of God. And with Him may a portion be allotted to me and to you in the last day, when He shall come on the clouds of heaven in His glory with His holy angels. But as people who confess Him, reveal to me the signs and wonders which He did in Jerusalem."

The unbelievers say, "We will speak first."

The Governor said to them: "Speak."

p. 68 The unbelievers say: "It is written for us in the books that the Messiah shall come, and till now He has not come; and this is the son of Mary, and He calls Himself the Messiah!"

The lovers of the Messiah say to the unbelievers: "Do ye show the signs which the first, and the middle, and the latter (prophets) have done; and we will show the signs which the Messiah did, that they are more than all created beings."

The unbelievers say to the lovers of the Messiah: "Whence show ye to us that the Son of Mary is the Messiah?"

The lovers of the Messiah say: "We are showing it."

The Governor said to them: "Not with clamour nor with uproar are ye to utter your words against each other; but speak to one another in a low voice, out of your books. I wish to see and to know where your wisdom is."

The lovers of the Messiah say¹: "Our father Adam when dying commanded his son Seth, and said to him, 'My son Seth, lo, offerings are laid up by me in the cave of treasures; gold, and myrrh, and frankincense; because God is about to come into the world, and to be seized by wicked men, and to die, and make by His death a resurrection for all nations; and on the third day He will rise, and will take the body of Adam with Him to heaven, and will make it sit on the right hand. And lo! the Magi are coming from Persia, and will bring these offerings, which I have deposited, and will go to Bethlehem of Judah and worship the Messiah, who is born there of the holy Virgin. And so it was. And the Magi came and brought the offerings, and they brought the testament of Adam with them. And from the testament of Adam all mankind have learned to make testaments; and from the Messiah, who was born of Mary, all mankind who were in darkness, have been enlightened. And thus from Adam to Seth writing was used; and from Seth letters were written, to the fathers and to all mankind; and the fathers gave [them] to the sons; and the sons gave [them] to the sons' sons; and they said that 'The Messiah shall come, and shall be born of Mary the Virgin in Bethlehem.' And we are not ashamed of what we say. As for you, what do ye say?"

The unbelievers say: "Is the Son of Mary better than Abraham, who called on God, and He opened the heavens and spake with him as we speak one with another?"

The lovers of the Messiah say to the unbelievers: "Ye see that ye know nothing! For we who are lovers of the Messiah, know that the Son of Mary created Abraham in the womb of his mother. He was the Messiah before all creatures. And in that ye say, 'God spake with Abraham from heaven; it was the Messiah who spake with Abraham.'"

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¹ See *Studia Sinaitica*, No. VIII, p. 11.

The unbelievers say: "Is the Messiah, of whom ye are proud, better than Isaac, who became an offering, and the savour of his offering went up, and heaven and earth were gladdened by it?"

The lovers of the Messiah say to the unbelievers: "Isaac's not being slain on the altar when Abraham presented him, was entirely because the Messiah was going to be born of Mary the Virgin; and He was to die instead of all mankind; and by His death he was to deliver all the world from error. For if Isaac had died, one offering would have been offered; but when the Messiah died, the offering of all creatures were offered to God in Him."

The unbelievers say: "Is the Messiah better than Jacob, the like of whose vision men have never seen? who went up and slept on Mount Gilead, and God opened the heavens and spoke with him, and stretched a ladder of fire from earth to heaven, and even the angels came down to greet him?"

The lovers of the Messiah say: "Jacob, and the angels, and the ladder which he saw, were concerning the coming of the Messiah, and concerning the mystery of His death."

The unbelievers say: "Let Moses come, and the signs with which he smote Egypt, and delivered Israel. And when Pharaoh sought to prevent us from reaching the sea, Moses lifted up the dry rod, which was in his hand, and gathered up the waves of the sea in heaps."

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The lovers of the Messiah say: "Jesus also who was born of Mary rebuked the demons, and they were scattered before Him; and to Simon, when the sea sought to swallow him, He stretched out His hand and lifted him up, that he did not sink; and if the Messiah had not had power over the sea and the dry land, and all the creatures, whence would these creatures have obeyed Him when He commanded them?"

The unbelievers say to the lovers of the Christ: "We are not able to dispute with you, because ye have tasted of the doctrine of the Son of Mary, and ye have learned deception, and if ye were to dispute with Satan, ye would lead him astray."

The lovers of the Messiah say: "You do not say a single word in which there is peace with God, nor do ye carry off the victory."

The unbelievers say to the friends of the Messiah: "Neither

David the singer of the Holy Spirit, nor Elisha the son of Shaphat, who brought the dead to life, nor Enoch whom God took away, and no creature knew whereunto he attained—there is none amongst them more excellent before God than this Messiah who was born of Mary, who was called the son of the carpenter.”

The lovers of the Messiah say : “Neither in heaven nor in earth is there any more excellent than the Son of God, Who was born of the Holy Virgin, except His Father who sent Him to us; and thus we cry out and confess, and the dead from the grave bear witness at this time, that this Christ who was born of Mary the Virgin, He is the Messiah who was about to come, and came. And He came, p. 72 because all creatures were expecting Him, in whom light arose for them. And immediately when He was born of Mary, He frustrated the power of darkness; and the like of the miracles, and the like of the mighty deeds and the like of the wonders and the like of the cures, and the like of the healings and the like of the signs, no mouth can speak and no tongue can utter, neither the things above nor those below, what the Messiah, the Son of God, did in the world.”

Then the Governor commanded, and some of the unbelievers were scourged, in parties of six, with severe stripes. And after they had been scourged, the friends of the Messiah say to the unbelievers, “Since ye imagine that ye have conquered us, if ye wish, we will show you what we shall do with you; and we will reveal all the frauds which have taken place in Jerusalem, before this just Governor, whom God hath sent to avenge by your hands the ignominy of the Messiah whom ye slew.”

The Governor said to the lovers of the Messiah : “Say everything that ye wish, and be not afraid.”

They say at once, “Where is the wood concealed, on which the Messiah was crucified? and where are the nails which were fixed in His hands and in His feet? and where was the sponge put, with which we offered Him vinegar, and where is the spear with which He was pierced? and where is the crown of thorns which we placed on His head? and where are the robes of infamy with which we clothed Him? say, where are they hidden?” p. 73

The Governor said to the unbelievers, “Speak and reveal everything that they say to you.”

The unbelievers say : " They too know what we know."

But when the Governor saw (this), he stood up on his tribunal, and adjured those who confessed the Christ, saying to them, " By the Messiah who was born of the holy Virgin, whom ye confess (and in whom I also believe), reveal and tell everything that ye know concerning the Messiah."

Then the lovers of the Messiah called out with one voice, and said : " O wise judge ! woe to us from the judgment of the Messiah at the last day ! Woe to us from Thy judgment, O Son of Mary, for we slew thee ! Woe to us, how we have wronged Thee ! and not Thee only have we wronged, but also the Father who hath sent Thee into the world."

p. 74 The Governor said to them : " Disclose to me where the wood is on which He was crucified, and the crown of thorns, and the spear with which He was pierced, and the robes of infamy with which ye clothed Him." They say, " When we cast lots they fell to one amongst us. And we took them, and they were laid up beside His cross ; and we dug deep into the ground about thirty cubits, and we wrote upon the cross of the Messiah and placed it at a little distance from the two crosses of the thieves. And we put little stones upon the crosses ; and they were well hid. And over against the head of the cross of the Messiah we made an aperture hollowed out through the midst of the earth, so that a man's hand might reach our Lord's cross ; so that when an affliction comes upon any one of us, he goes and stretches out his hand to the head of the wood of our Lord's cross, and immediately he receives help, and he that is sick is cured. And we swear by thy life, O illustrious lord Governor ! and we do not lie, that the cross of Jesus has cured 5500 souls more or less, whose names are written down, men, women and children, and has delivered them from destruction ; and they are of Jerusalem, and of its district. And when we see a man who is sick, we lead him and go ; he stretches out his hand through that opening and is healed of his sickness. And not only is he healed, but if there be a sick person in his house, he takes some of the clay of that opening on his finger, and goes and rubs it on the limbs of the sick man, and immediately he is healed. And every one who is healed, we have taken a fee from him, and it has been decreed amongst us, that the man

who should reveal this secret should be slain, he and his wife, and whoso is left over from his family will be chased away from the whole nation. And we said among ourselves, If a man question us, what there is in that opening, whence the world is cured, we will say to him, 'The pot of manna is there, and the water of trial, and the staff of Aaron ; and these things give healing to all those who go p. 75 thither.' And now, O illustrious Governor, fetch Jonadab and scourge him, because there is one of the nails in his house that were fastened in the hands of the Messiah. He has delivered 500 souls from death, and he has become rich and he does not know what he owns. Or which of the prophets or of the fathers did miracles, and healed the sick, and delivered people from death like the cross of the Son of Mary, and like one of the nails which were fastened in His hands ? See how great is the power of the Messiah who was crucified upon it, who hath given help to the creatures who confess Him ! And let us raise up His cross from the dust in which it is hidden ; and from end to end of the earth let peoples and tongues come and adore the cross of the Son of God, who gives life to all mankind."

The Governor said : "Great is the thing that was concealed among you ; and now that ye are angry with one another ye have revealed it. If the Emperor hear it, he will take off all your heads. Come away and show me where these crosses are hidden, and where ye have made that hole over the head of the Messiah's cross, from which ye have received help."

And they went and showed him. He said to them : "What shall I do for you now ?" They say to him : "Command, my lord, that these crosses¹ be taken up ; that on which our Lord was crucified and those two crosses of the two thieves, let them be burnt with fire. p. 76 And let the cross of Jesus be placed in the temple of Jerusalem ; and let it be worshipped by all mankind."

The Governor said to them : "I have not been commanded by the Emperor to do this ; but I will put you to great shame before all mankind ; for I will not go near the cross of the Messiah ; for the Christ who was crucified upon it, He it is who will lift it up from the earth in which it is hidden."

For the Governor gave orders immediately, and they brought

¹ Literally "woods."

clay and huge stones, and they heaped (them) upon the place in which these crosses¹ were hidden, ten times the height of a man.

The Governor said to them: "To this place ye came and received help from it. I have heaped upon it clay and stones so that help shall not go forth from the cross of the Christ to the children of Israel."

Then those who believed in the Christ said to the Governor, "Send thou thirty men of the chiefs of Jerusalem, and scourge them, because of the ignominy of the Messiah, and because they have wickedly insulted the Lady Mary." And the day declined, and the Governor abode wrathfully in his Praetorium. And when the cock crew the Governor went forth, he and his two young men and his son along with him; and his son had a disease of the bowels and the disease of gravel. And he knocked at the door of the Blessed one, and her maid came out and answered him.

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The Governor said to her: "Go in, tell the Lady Mary that the Governor of the city of Jerusalem desires to worship thee." Now the Lady Mary had commanded that the door should be opened to him; and he went in and knelt and worshipped her, and kissed her feet, and cried out, saying to her: "Hail to thee, Mother of God! and hail to the fruit which is born of thee! Hail to the heavens, which bear the divine throne² of thy Son, the Lord Christ who arose from thee! Mouth and tongue are too feeble to recount thy praises, and those of thy Son, the Holy Child.

"The earth on which thou walkest becomes heaven. The heaven that beholds thee gives a blessing to the creatures who believe in thee. The healthy who behold thee, receive gladness. To the sick who come unto thee thou givest health. I worship thee, Lady Mary. Stretch out thy right hand and bless me, and this my only child; and pray for the souls whom I have in the city of Rome, that I may go and see them in peace; and I will bring honours and offerings; and I will come to worship thee."

Now the Lady Mary was standing and praying, the censer of incense being placed in her hand; and when she had heard the words of the Governor, she turned and prayed, and stretched out her

¹ Literally, "woods."

² Literally, "the throne of the Deity."

hands, and blessed him and his son, and said to him, "Sit down." Now the Apostles of our Lord were there beside the Blessed one in the house. And when she said to the Governor "Sit down," he did not wish to sit down, but ran and fell suddenly at the feet of the Apostles, and said to them: "Peace be with you, who were chosen by God before the world, and hail to the Christ, who chose you to be His heralds in the world." p. 78

The Apostles say to him: "We have heard what thou hast done to the crucifiers, and we have prayed much for thee."

The Governor said to them: "Enough for them is the shame which they are become before God and before men."

The Apostles say to him: "And what have they done that is not to their shame?"

These things the Apostles said to the Governor when he went to worship them and the Lady Mary. And he said to her: "I desire to learn from thee, Lady, mistress of the world, about thine election and thy virginity, and how God dwelt in thee."

Mary said to the Governor: "Hearken and receive my words, and give praise to Him Who sent His only Son from the heaven of His honour; and I did not know whence He entered the palace of my members; but when I was sitting in my house, and making the curtain of the door of the temple of God—on the first day of the week, at the ninth hour, the angel of the Lord flew and came beside me; and a light shone in all the house where I was sitting; and he spoke thus to me: 'Hail to thee, thou blessed among women! the Lord is with thee; and shines from thee.' And a sweet odour was diffused through all the house in which I sat; and the foundations of the house sent forth waves of odours through the whole house in which I sat. And after the salutation with which he announced (this) to me, the angel departed from me. And I arose, and set forth the censer of incense to God, and fell on my face, and glorified the name of the grace of the Lord, that I had seen this wonder; and since the time that I have existed, no man hath known me. And He was born of me as He willed, like a man; and was reared up like the children of Adam, and like an infant in the street, and like a child among children, so was He reared; and He showed signs, and did wonders, and worked miracles; and walked in the world p. 79

p. 80 like God, and everything that He said to me was true and perfect. And I saw that men were not able to do the wonders that He did. And the Jews seized Him and slew Him, and He was laid in the grave for three days, and He rose of His own accord, and arose and appeared to all His disciples, working the wonders and miracles of His glorious Father; and He ascended with glory to His Father, who had sent Him to me. And if the Jews do not believe in Him, I and Joseph the carpenter and His disciples believe that He was Jesus, our Lord the Christ, the Son of God; and I assert and believe that He it is who shall come and require His blood of His crucifiers. And He said to me and decreed," says the Blessed one, "When I should leave this world, He would come to me, and hosts of angels. As He has assembled His disciples, and they have come to me from their countries, from the four quarters of the world, I accordingly am looking for Him to come to me from heaven; that I may see Him, and to place His hands on my eyes, and to take me out of this wicked world, and hide my body, and carry my spirit safely away according as He pleases."

p. 81 These sweet words said the Lady Mary in the presence of the Apostles and of the Governor who came to her house. And the Governor worshipped the Lady Mary and believed much in her. And his son drew near and cast himself down on his face on the ground before her, for he had severe pains, and he adjured her by the right hand and said to her: "I beg of thee, mother of God, heal this only son for me, whom God hath given me." And the Blessed one stretched out her hand and made the sign of the cross on the boy¹ and spake thus to him: "In the name of my Master the Christ, whom I have in heaven, be cured." And straightway the boy was healed by the prayers of the Lady Mary. And the Governor went to his house, and wrote everything down; the wonders and miracles, and cures which the Blessed one did in the world. Because she asked nothing from the Christ which He did not give her; for she is His mother as He lived in the world; and He bears up the created things.in thy name, O Lady Mary, and everything adores thee as thy son."

And the Governor was dismissed, and went forth from Jerusalem,

¹ Literally, "sealed the boy."

and went to his house in the city of Rome, because he was from there. And when he went to Rome he went in unto the Emperor and the nobles of Rome, and related to them all the miracles and wonders which the Lady Mary did in Jerusalem and Bethlehem. And the disciples also of Peter and of Paul whom they had in the city of Rome went and wrote these holy words which they had heard from the Governor. And their¹ disciples wrote to the Apostles about the Blessed one from the mouth of the Governor. And they wrote letters to all the Church, to Mount Sinai, and to Egypt, and to Thebais, and to Asia, and to Pontus; and they wrote thus: "Great was the glory with which the Lady Mary hath left this world." And the disciples of the Apostles wrote to them. "When ye have buried the Blessed one, bring with you the Book of her Departure, and of how she went out of the world with you, for lo! all countries are full of the glories of the Blessed one. And people without number, both men and women, believe much in her, since the Governor who was in Jerusalem came up and narrated to us here how she helps the souls p. 82 who call on her and believe. Often here in Rome she appears to the people who confess her in prayer; for she has appeared here on the sea when it was troubled and raised itself, and was going to destroy the ship in which they were sailing. And the sailors called on the name of the Lady Mary and said: 'O Lady Mary, mother of God, have mercy on us.' And straightway she rose upon them like the sun, and delivered the ships, ninety-two of them, and rescued them from destruction; and none of them perished.

"And again she appeared by day on a mountain where robbers had fallen upon people and sought to slay them. And these people cried out, saying, 'O Lady Mary, mother of God, have mercy on us.' And she appeared before them like a flash of lightning, and blinded the eyes of the robbers, and they were not seen by them; and there was no destruction to them²."

And she appeared here to a widow woman whose son had gone and peeped into a well of water; and he fell into it; and there was no one near him to lift him up; and the woman wailed at the mouth

¹ *i.e.* The disciples of Peter and Paul.

² *i.e.* to the people who were attacked.

of the well; and she said: "O Lady Mary, mother of God, have mercy upon us!" And straightway the Lady Mary appeared to her, and snatched up the boy, who was not choked, and she gave him to his mother.

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And she appeared here in Rome to a certain man who had been sick for sixteen years; and there were no doctors who could help him in anything all these long years. Then he took a censer and cast incense into it, and remembered the Blessed one and said, "O Lady Mary, mother of God, cure me!" and immediately she came to him, and cured him; and she sent him to the church of Rome before the whole people.

And again she appeared when a ship had been wrecked, and many people who were in it had fallen into the sea. And the Lady Mary appeared running upon the waves of the sea, and she carried the souls of the people who had fallen, to the dry land, and she rescued many so that they did not perish.

And again she appeared to two women in the land of Egypt, as they were going along the road, and a great snake came out against them; and it ran after them to devour them. And they called on the name of the Blessed Lady Mary. Then the Lady Mary appeared to them, and struck the snake on its mouth, and it split in two, and these women were delivered and did not perish.

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And again she appeared here to a certain merchantman, who had borrowed 1000 dinars and had gone to trade with them in another place. And he was going on the road, and his purse fell from him, and was lost. And after he had gone a long distance he was sitting down to eat bread. And he changed his garments, and sought for the purse, and did not find it. And he wept and wailed and went in the way praying and saying, "O Lady Mary, have mercy upon me." Then the Lady Mary had mercy upon him, and led him, and made him stand over the purse of dinars, and he took up his own, and had lost nothing from it. And while the Lady Mary was doing these miracles in Rome and in all these countries; all the Apostles were with her in Jerusalem.

And while the Apostles and the Lady Mary were in Jerusalem, and the Friday had dawned, the Holy Spirit said to them, "Take up the Lady Mary this morning, and go forth from Jerusalem on the

road that goes out to the head of the valley beyond the Mount of Olives, lo! three caves are in it, a large outer cave, and another cave within it, and a small inner cave, and a raised bench of clay on the east side. Go in, and place the Blessed one on that bench, and minister about her until I shall speak to you." And the Apostles rose very early in the morning, and they took up the Blessed one and went forth from Jerusalem; and the Jews stood mocking and saying to one another: "Behold! the disciples of that seducer are carrying Mary and are going away." The Blessed one was looking. And the Jews made signs one to another and said: "Lo! Mary thinks that she has conquered us, and she is going from Jerusalem." And a certain man was there who was called Yūphanyā (Jephunneh), he was a strong and tall man and handsome of figure. A scribe of Israel said to him: "Come near, Yūphanyā, and blow upon Mary, and she will fall down from her bed (litter); for lo! she and the disciples of the seducer think that they have conquered Jerusalem." And Yūphanyā went near and cast both his arms upon Mary's litter; and the angel of the Lord struck him with a sword of fire; and both his arms were cut off from his armpits. And his arms remained on the litter like ropes; and he wept and wailed and followed the Apostles crying out and saying, "O Apostles of Jesus the Christ, have mercy on me!" The Apostles say to Yūphanyā, "Why callest thou on us? Call on Mary the mother of the Christ, whose litter thou didst wish to break." Yūphanyā says: "O Mother of God, have mercy on me!" Then Mary said to Peter: "Give Yūphanyā his arms from the litter, and whatsoever of them is cleaving to me." He said, "In the name of my Lord, and also of Mary the mother of God, cleave to thy place." And after these arms had cleaved to their place, Peter took up a dry rod and gave it to Yūphanyā, and said to him: "Go, shew the power of God to all the Jews; perhaps they may be ashamed." Mary says to him: "Why hast thou done this?" and passing him, Yūphanyā fell down before her litter and he also besought her, saying, "I entreat of thee, mother of God, pray for me; and I will go and preach thine excellencies among the people of the Jews. And I will deny those who deny thy Holy Child, O mother of God." And Yūphanyā went away and arrived at the gate of Jerusalem; and struck the dry rod on the threshold of the gate of the city. And straightway it put out leaves. And Yūphanyā cried out, saying, "Blessed is the Messiah who was born of the Virgin Mary." The Jews say to him: "What hath befallen thee?" Yūphanyā said to them: "I have become a disciple of Jesus the Son of the glorious God, and of Mary His mother who bore Him; for both my arms were cut off, and they were fastened to the litter like ropes, and I besought her for them; and she gave them to me; and immediately when she had signed (the cross) on me, my arms were put right and I was healed. And she gave me

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the dry rod, and lo! ye see it, that it has put forth leaves. And I believe in her, that she is the mother of God." The Jews say to him, "Thou art surely mad, O Yūphanyā." He said to them: "Whether I be mad or no, come see what the dry rod which budded has done." The Jews say to him: "What is it doing?" He said unto them: "Peter told me when he gave me this rod: 'Every sick person whom thou dost touch with this rod and lay it upon him, shall be healed.'" And he went in to the blind man who was (so) from his mother's womb; and he laid that rod on the eyes of the blind man, and immediately they were opened, and he confessed the Christ. And every sick person on whom he laid a hand was healed immediately. And he commanded those whom he had cured to cry out: "Blessed be Mary, and blessed be the Messiah who was born of her." And Yūphanyā cured him. And he went about among all the sick people; and God helped them by his hands. And when the Apostles reached these caves at the head of the valley they placed the mother of God in the eastern one. And a service of angels and of apostles lasted over it for three days and three nights. And when the Jews were insulting them, and could not find them, the Holy Spirit blinded their eyes, that they might not see neither the disciples nor Mary. And the Jews came and sat at the door of the cave when they did not know it, and were talking with each other. For the scent of the spices struck on them; and the door of the cave was opened before them. And they saw the litter lying, and the angels and the Apostles standing and serving. And there were many lights there. And three of them ventured and went in to the Apostles within the cave. And when they entered, a fire which was burning there flamed up and burnt them; and the earth swallowed their bodies. And the comrades of those who had been burnt said: "Let us flee from here," for they had seen what happened, and they trembled greatly. And they gazed and looked at Mary and the angels, and at the Apostles who were serving before her. And when the men had said these words many people believed in Mary and in the Son whom she had borne. And the priests gave many bribes to the men who had gone there that they should not reveal before anyone that any of them had died there. And if they were to reveal it, all the nation would go astray after Mary and her Son, and they think that Mary is great before God; but say, "We know not where these men have gone to from amongst us." These men spake thus, according as the chief priests had told them. They had a custom that every time that one of the Jews went near the mother of God, and was healed, they gave him a bribe and said to him: "Do not tell that Mary has healed thee! but say that the priests have laid the Torah on me, and I am healed." And every cure which the Blessed one wrought amongst the men who went to the Jews, they ran and explained to them "that if ye reveal that Mary has healed you, here ye shall die." Because the Jews hated the Lady Mary greatly.

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For whosoever loveth God and the Lady Mary who bore Him, will not be the comrade and friend of the Jews. And if he be, the love of the Christ shall be withdrawn from him.

Here endeth the Third Book.

BOOK IV.

And when the Apostles were ministering about the Blessed one within the cave, the Holy Spirit informed them (saying), In the sixth month the angel Gabriel was sent to the mother of your Lord, the Lady Mary, and he saluted her, and announced to her concerning the Holy Child that was to be born of her for the salvation of the world. [And the sixth month is Nisan], on the first of Nisan, on the first day of the week, as the Lady Mary was sitting, and there were lying before her dyed curtains for the front of the door, which she was making for the house of the Lord. And the Holy one had taken this in her hand, and she was sitting in her house. There was a signal between the Father and His Child; and He sent Him from His bosom, that He might come and redeem mankind; and God sent Gabriel that he might precede the king's son, and cry "Hail" before his Lord in the ears of the Blessed one in whom he dwelt. Gabriel went and saluted the Blessed one: "Behold, the Lord is with thee, for it is God who dwelleth in thee." And while he had not yet finished his salutation, his Lord anticipated him, and entered, and dwelt in the bosom of the Blessed one. And Gabriel did obeisance before Mary. And not to Mary alone did he do obeisance, but also to his Lord. Gabriel therefore made haste and came down to greet his Lord. The Lord of the angel-hosts preceded him, not delaying; but entered and dwelt in the Holy Virgin. And at that time he said to her, "Hail to thee, O blessed among women! behold! God is with thee," as if a man were to say, "Behold, He has preceded me and has entered and dwelt in the palace of thy members." For the things on high beheld when the Messiah was sent to the womb of the Virgin Mary. And they praised God who willed in His love to go down and clothe Himself in the mortal body of Adam. p. 89

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These things the Holy Spirit told the Apostles that on the first of Nisān it was announced to the Holy Virgin that she would receive your Lord. And He was in her womb until the Second Kanūn¹, on its sixth (day) on the first of the week, the holy day, in her virginity, at the time of the ninth hour, at the time that she had borne Him, she went out of this world. The Apostles said to the Holy Spirit, "And to-morrow at what hour will our Lord come from heaven to us?" And the Holy Spirit said to them: "To-morrow at the ninth hour He will come to you from heaven." And again the Holy Spirit said to the Apostles: "Thus believe and thus confess: that on a first day of the week He was announced and came into the world. And on a first day of the week in the Second Kanūn, on its sixth day, He came into the world, and was born in Bethlehem. And on a first day of the week the people of Jerusalem went forth unwillingly and praised Him with hosannas heavenly and earthly. And on a first day of the week He rose from the grave, and put to shame all His crucifiers.

Again, after the forty days of His resurrection, on the fifth day of the week, He ascended to Heaven. And on a first day of the week He will come at the last day. But set the censer, and to-morrow He will come to His mother. And Eve will come, the mother of all mankind; and the mother of the Lady Mary; and the virgins who ministered to the Lady Mary were with her, and all the officials.

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And the mother of the Lady Mary drew near and placed her mouth on her breast and kissed her. And she said to her: "Blessed be God who hath chosen thee for Himself that thou mightest be a dwelling-place for His honour; for from the time that thou wast formed in my womb, I knew that the God of heaven would come and dwell in thee." And our father Adam came, and Seth his son, and Shem, and Noah, who was a leaven to the world, and they worshipped before her. And they said: "We praise thee, O God! Who didst come from heaven, and didst dwell in my daughter, and I heard Thy voice in Sheol, and I rejoiced that Thou didst clothe Thyself with a body and didst raise me to heaven, according as Thy holy mouth hath told me in Paradise. And other chariots

¹ *i.e.* The last part of December and first part of January.

appeared coming, of Abraham and of Isaac and of Jacob, and of my lord David, the Psalmist of the church with them, and they worshipped before the Blessed Mary. And there appeared coming the chariots of the prophets, with their censers in their hands, and they worshipped before the Blessed one. And there appeared coming the chariots of the witnesses¹, with lights in their hands, who worshipped before the Holy Virgin. And there were seen coming the chariots of the seventy-two Apostles, and they worshipped before the Blessed one. And after these there were seen the chariots of the angels, and of the heavenly guardians, and of the cherubim, and of the seraphim holding their trumpets and shouting praise before their Lord; who had come and descended beside His mother. Then was seen the face of Christ the King, on the chariot of the seraphim who were carrying Him, clothing Him with glory; and He came holding the sign of the cross, and came that He might descend beside the Lady Mary. And He came down beside her. And all created things bowed down and worshipped her. And our Lord Jesus the Christ called to His mother and said to her, "Mary!" And she said to Him, "Here I am, Rabbuli²," which is, being interpreted, Teacher. Our Lord said to her: "Do not grieve, arise, see the glory which my Father hath given me; and I have come to show thee." And the holy Virgin went down with Him; and she saw the glory which no tongue of man can tell of. The Messiah said to His mother: "Is everything true which I told thee of, Mary?" And she said to Him: "Yea, in truth, Rabbuli, everything is true that Thou hast told me of." He said to her: "Now I will make thy body go into the Paradise of Eden, and there it will be until the Resurrection. I will also give angels for thine honour, and they shall stand before thee holding lights and lamps until I shall come and dissolve the heaven and the earth, and shall give bliss to the righteous and torment and darkness to the wicked. For that which thou hast seen now, Mary, is but a little of the glory of my Father. Come with me and thou shalt see and shalt rejoice. For in the last day when I shall come with great glory to show to the world a glory which the eye of man cannot bear, with that will I come to the created world." Mary said to Him: "O Master! stretch out Thy hands, and place

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¹ Or, "Martyrs."² i.e. "my Master."

them on my eyes, and bless me." And the Messiah stretched out His hands, and laid them on the eyes of His mother; and the Blessed Lady Mary took His hands, and kissed them; and answered, saying "I worship these holy hands, which made heaven and earth without labour. I praise and worship and extol that hour in which Thy Father sent Thee to me from the heaven of His glory. For I knew when thou wast in my womb, for the angels of Thy Father came down and worshipped before Thee and I dwelt in a place of light; and the angels of glory escorted me." And again she gave thanks and said: "O Son of God, O Christ, Thou art the Lord of the peace of the world, and in Thee the crowns of the priests who confess Thee are blessed."

And when the Blessed one had said these things the heights and the depths gave praise on account of her to the Christ, Who had come down from heaven to see His mother, the holy Virgin who had given Him birth. And thus she went out of this world.

p. 94 Then the Apostles drew near and said to the Lady Mary, "Leave a blessing to the world out of which thou art going, that those who make unto thee commemorations and believe in God, that He sent His Son and [that] He dwelt in thee, confessing that He who was born of thee is God, and give praise to the Holy Spirit who escorts thee, and make commemorations, may be delivered from sore afflictions."

Then the Blessed one prayed and spoke thus in her prayer: "May God, Who willed of His own will, and was reconciled in His love, and sent His Son from Heaven, and He dwelt in the palace of my members, have mercy upon the world which calls upon Him." And again she prayed and said: "O Christ, Son of the King of Heaven, Son of God who faileth not, receive the prayers of men, who call [upon] and commemorate the name of Thy mother before Thee, and make tribulations pass away from them; and make bad times cease from the earth." And again she prayed and said: "Lord Jesus the Christ, give a crown to old age, and a bringing up to youth; and help the souls that call upon Thee; and whoso maketh a commemoration of my spirit and of my body, which have quitted this world." And she took the hands of the Lord Jesus Christ, and laid them on her face and kissed them, saying, "I entreat Thee, Lord

Jesus the Christ, that what I have sought, Thou wilt do it in heaven and on earth. This, Lord, I would persuade Thee, that wherever men are assembled and are making a commemoration of me, and are presenting me with offerings, and are naming the memory of the Lady Mary, the mother of the Messiah, accept, O Lord, their offerings from them, and accept the prayer which goeth up to Thy presence. And receive the supplication of men, and the tears which are shed from their eyes; and cause to pass away from the land in which they make my offerings, the sword, and captivity, and famine and pestilence, and grievous calamities; and all the afflictions which befall the children of men, do thou cause to cease from the people who make offerings before Thee." p. 95

And again she prayed, saying, "My Master, the Christ Whom I have in heaven, the land in which my offerings are made, bless it, Lord, in the garland of the year [with] a blessing, that it may be given to its inhabitants to have these lands delivered, by the offerings which they make me, from the locust that it may not destroy; and from the heat that it may not wither; and from blight that it may not wear them away; and from the hailstones that they may not fall down on them from heaven; and let every one who is sick, be cured, and whoso is afflicted, let him be relieved; and whoso is hungry, let him be satisfied; and whoso is poor, let him become rich; and whoso is tormented by a spirit of Satan, and calleth on my name, let a cure be sent to him; and whoso is bound by violence from men, let his bonds be loosed; and those who are sailing on the sea, and storms arise against them, and they call on the name of the Lord, let them be delivered from destruction; and let those who are far away in [foreign] lands and call upon my name, p. 96

come to their homes in peace. And let the fields which have given offerings for my honour, be blessed, and bring forth fruit; and let the vines yield clusters of blessing; and let the men who make offerings to me be blessed, and let these be for blessings and for a leaven of righteousness. And let all diseases and afflictions, and rods of anger pass away from them. And let there be concord and peace on all created beings that call on Thy holy name. And let the garland of the year and of the months be blessed before Thee. And the priests who present offerings and tithes before Thee, accept, O Lord their offerings, and bless their tithes; and make their temples thunder with praises; and may the Holy Spirit sing along with them. And amongst kings

may there be concord, and among judges peace; and blessings and joys be on the face of the earth for ever and ever. Amen."

These prayers and blessings did Mary say when the Christ came to her, and He said to her: "I will do whatsoever is thy will; and I will have mercy on those who call on me in thy name; and also those who make commemorations of thee with offerings; and who remember that thou didst leave this earth, and who in the time of affliction make offerings on thy behalf, I will have mercy on them. And those who make memorials of thee, I will save them, and will have mercy upon them, and I will give good increase in their houses; and I will also forgive their short-comings. And the blessing of my Father who is in heaven shall abide on all offerings that are offered in thy name, and because of thy death for ever and ever. Amen."

Then the created beings drew near, and worshipped the Christ. And the Christ called to Mar John, and said to him, "Be not grieved because of Mary." Then John said: "My Lord, Mary is not dead." And He called Peter also, and said to him: "Now the time is short, raise thy psalms, and let all created beings sing Halleluia." And while they were singing with the voices of praise, our Lord Jesus the Christ prayed, and the angels gave glory, and straightway Mary departed to the mansions of the Father.

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And Mary said when she was dying: "Fare thee well, Rabbuli, lo! I am looking for Thy coming, O Christ! and immediately Peter, and John, and Paul, and Thomas ran, and John laid his hands upon her eyes and closed them. And Peter and Paul stretched out her hands and her feet; and they did not take off her tunic, but they wrapped her in it; and the woollen garment became the robe of the Holy Spirit; and the Spirit wrapped her with a covering of flame and girded her loins with a belt of fire; and covered her face with the scent of perfumes. Then John placed his mouth on her breast, and wept. And Peter, and Paul, and all the Apostles overflowed with tears, and they wept for the Blessed one, in great pain and grief. And John said, "Thou art dead, O Mary, mistress of the world!" Then our Lord Jesus the Christ commanded that they should make the Blessed one repose in a chariot of light; and the twelve Apostles bore it. And twelve chariots carried the twelve Apostles, and the voice of the trumpets of the seraphim went before the Blessed one as she went to Eden with great glory; and all the created beings were singing before her. And created beings were following her: and the mother of the Lady Mary went, and Eve our mother, and Elisabeth the mother of John the Baptist, and the three virgins who ministered to her; and chariots of light went before the Blessed one. And again after these went the chariots of Abraham, and of Isaac, and of Jacob, and of all just and righteous men, and the fathers, and the holy teachers. Then after these chariots went the twelve Apostles, and their hands were spread out to heaven from the clouds on which they were standing. And they bore the chariot of the Lady Mary.

And the Holy Spirit sprinkled dew on her face. Angels and guar-

dian angels came and sang praises before her; ranks from above and from below gave praise and laud, and a sweet scent was wafted through all corners of the world. And when she entered Paradise with the praise and the exultation of the high beings and the low p. 98 beings, they placed her on a shining cloud, and they spread her couch with a coverlet of fire, amongst the glorious trees that are in the Paradise of Eden, whose scent is far sweeter than perfume. And the guardian angels and the angels stood before her, for her honour; and they ministered to her. And the high beings praised her with songs before God in heaven, and the Apostles returned and came to the Mount of Olives; and they wrote that there should be a commemoration of the Lady Mary three times in the year; that we might know [it] and she has sent it to us; and we have seen [it] with our eyes; that as often as a commemoration of her is made, all the hosts of angels are robed in white, because the glory shall be greater before God, life to all created beings who go to salute the mother of God and all men were blessed by her and returned. And those who were dead and had risen returned to¹ their graves, and those who were alive returned safely each man to the place from which he had come.

And the twelve Apostles went out of Paradise; and while priests are making offerings, no plagues come into the world to destroy it. And when there is an offering to the Blessed one, on the sixth day² in the second Kanūn, on the birthday of the Christ, they wrote, because on the day that she bore Him she went out of this world, and as it was not possible to have a commemoration on her birthday, we command that after two days there shall be the commemoration of the Blessed one, that there may be help from her to men; and p. 99 by means of her offerings and her prayers the fruits of the earth may be blessed. And the sweet scent of her offering arose and pleased the Christ, so that kingdoms might not strive with each other: and the blood of many men be shed upon the earth, because that whensoever there are wars, heaven and earth are weeping about men who slay each other, for the air is troubled, and the odour of the air is changed by the corpses of men. Because the Holy Spirit had revealed to them that when they go out to war on the earth, and

¹ MS. "from."

² January 6th = Epiphany.

take away each other's land, their arms are set in order all the winter, and from the month of Nisān¹ until the first Teshrīn² is the fear of captivity, if they do not approach God with prayers and offerings. And thus the Apostles said that there should be a commemoration of the Lady Mary in the month of Iyār³, on its fifteenth [day] on account of the seeds that were sown; and on account of the abundance of the wheat, that there should be a commemoration and offerings to the Christ, and to the Lady Mary. And the Apostles commanded that during all the month of Iyār, men should offer many supplications and prayers...before God on account of the clusters of the vines that they may not be destroyed by wrath, and on account of the flying locusts, and the black caterpillars and the creeping things, and the white things, and the great things that they should not go out to destroy the crops⁴ and there should be a famine and the world come to an end. And the Holy Spirit said to the Apostles that they⁵ are buried in the earth until the day that is appointed for them, and they shall come forth to fulfil the will of their Lord. And when they are created, in a single hour shall they be created; and whithersoever they go to destroy, in one hour shall they destroy and desolate the lands, so that there shall not be an end of the world immediately.

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And the Holy Spirit made known to the Apostles, that there should be a commemoration of the Lady Mary in the month of Iyār, because the army of your Lord is the locust and the angel of wrath, which go before Him; because of the heavy rods which strike and spare not, whithersoever they are sent; and those plagues which are kept and laid up for the wicked of the land with which the Lord is wroth, and willeth that one of these rods which are prepared be sent against her.

And the Apostles commanded that on the fourth [day] of the week and on Friday and on the first day of the week [in] all the months of the year there should be supplications, and that these days should be kept; and that nothing should happen in them, but that offerings should be made in these three days,

¹ i.e. April.² i.e. October.³ i.e. part of April and May.⁴ Literally "the creation."⁵ i.e. the locusts.

on all the weeks of the months of the year. And the Apostles commanded that there should be commemorations of the Blessed one in the month of Ab, on its thirteenth day, on account of the vines bearing clusters, on account of the trees bearing fruit that the clouds of hail may not come, bearing hailstones of wrath, and the trees be broken, and their fruits, and the vines with their clusters; and those who eat of them be sick, and there be a fearful pestilence in the world; and it slay the fathers in the presence of the children, and the children in the presence of the fathers. And on account of the creeping locust, the caterpillar, that it may not climb on the trees, and eat their fruit. p. 101

And the Apostles commanded that there should be a commemoration of Mary in these three months, that men might be delivered from sore afflictions. And the Apostles commanded that the priests and the believing peoples should fast on the day of the commemoration until the ninth hour; and at the ninth hour offerings should be made to her. And like as the power of the Most High came and dwelt in her, so the power of prayer should come and bless the land in which offerings are made. And the Apostles commanded that the vows and the offerings which should be made to the Blessed one in her name should be preserved, and that in every place where such offering is made she should come and appear there; and in every place where men call upon her she should come and appear there; and should help them.

And again the Apostles commanded that on the day of her commemoration the Old and the New Testament should be read and the volume of her decease, that is, her story; and then the Gospel should be read. And every one who goes to partake of her offering should take with him a censer of incense and lights for her honour. And before the time of the festival they should be bought and also set up in the name of the Blessed one. And they should be prepared as chosen garments which are kept for God, that He may clothe the righteous with them in the day of the resurrection.

Then the Apostles set up the censers of incense, and called on our Lord Jesus the Christ to bless the years and their garlands. And the Apostles prayed, saying: "Our Lord Jesus the Christ, hear the voice of our prayers and bless the garlands of the twelve months. Let Nisān come, bearing flowers of blessing. Let Iyār come, bearing sheaves of gladness. Let Haziran come, bearing joys, that from it there may be offerings. Let Tammūz come, bearing thanks because of men, who sing praises in the threshing-floors which are full of gladness. Let Ab come giving clusters (of grapes) to God, let them give praise to God Who has given ripe and unripe [fruits]. Let Ilūl come, thanking and praising Him Who has heard the Christ, and worshipping Him Who blesses the years and the months. Let Teshrīn come, thanking and praising Him Who has heard the voice of the husbandman, who has sown with the plough of the cross. Let Teshrīn¹ come, its p. 102

¹ i.e. the second Teshrīn.

good things with it, for in it comes the dew from heaven, and it will fatten the earth and its inhabitants. Let Kanūn come, and its joys with it, lightnings, and thunders, and thick clouds, and they will be poured upon mankind. Let Kanūn¹ come, and with it snow and ice, which gladden the earth. Let Shebat come, bearing honour to the Lord. Let Adar come, with lambs and with ewes."

Thus the Apostles prayed and said: "Yea, Lord God, Who didst send Thy Son to us, that He might redeem the world from error. Let Thy blessing, Lord, be upon the earth and upon its inhabitants, when an offering is made to Thy mother. And let Thy grace come to us, and be manifested to us at this time."

p. 103 Then the voice of the prayers of the Apostles ascended to heaven. And our Lord Jesus the Christ came to them in a cloud of light and spake with them and said unto them, "Be strong and be valiant, and fear not. Because everything that ye seek shall be given unto you. And at all times what ye wish shall happen with your Father Which is in heaven." And the Apostles bowed their heads, and were blessed by our Lord Jesus. And they arose in the place where they were standing, and said, "Come, let us go down from the Mount of Olives to the cave of the valley; and let us write how Mary went out of this world: and [how] she was snatched away in a cloud of light, and the Christ bore her to the Paradise of Eden."

Now when the Apostles went down from the Mount of Olives to Jerusalem, to the cave of the valley, they set up a censer of incense and prayed, speaking thus: "We will write in this book: 'All we the Apostles, bear witness before God, that our Lord Jesus the Christ did these miracles and signs before His mother, when she went out of this world. And all those who believe in the words which are written in this book shall live for ever. And whoso doth not believe shall be condemned. This is the woman who was chosen from before the foundations of the world, that God might dwell in her, and the Christ might be born of her, He who is the Son of God. And these commemorations which we make of Mary the holy Virgin (are) with fasting and prayer and with tears and vigils and services, and with melodies of the Holy Spirit, and with gifts to the poor and the needy: thus it behoves us to celebrate the feast of the Blessed one; whilst a sweet scent was wafted through all the corners of the world; and her blessings came upon all mankind.'"

p. 104 This book was written in Hebrew and Greek and Latin, and the Apostles placed the book with John the friend of the Christ, who is called the Son of Thunder. And he carried it to his (house). And the Apostles prayed and called on our Lord Jesus the Christ that He should come and bless them, and that each of them might go to the place whence he had come. And while they were praying, the Christ came to them. And Enoch came

¹ i.e. the second Kanūn.

and Elijah and Moses. And they prayed a long time; and the tears of the Apostles fell upon the ground, until the dust on which they stood was hardened. That clay caused a scent of perfume to exude, and the Apostles were gladdened by it; because the Holy Spirit flamed about them. And the Apostles stretched out [their hands¹] and the Christ drew near and said to them: "Blessed be ye chosen ones who are chosen by the Father and by Me, and by the Holy Spirit. Great is the glory that is kept for you. Ye have seen the glory with which Mary My mother went from this world." They said to Him: "We have seen it and we are sure that Thou art the Christ the Son of the Living God. And blessed be Thy Father Who is in heaven, Who hath sent Thee to the world. And blessed be Mary who gave Thee birth. And may the men who believe in Thee and in Thy Father and in Thy Holy Spirit, receive from Thee the remission of their sins in the last day. Then our Lord Jesus the Christ stretched out His right hand upon their heads and said to them: "Go in peace to the places whence ye have come. And I will do your pleasure in whatsoever ye wish." And He blessed them and ascended to heaven. And the Apostles stood and gazed at Him; and as He passed away from them, they prayed and gave glory to God Who had so loved them. p. 105

Then the Holy Ghost brought a cloud of light, and each one of them sat on the cloud and went to the place whence he had come. And those who had died returned to their graves, and the Apostles saluted each other and prayed, saying: "Now we pray that we may see each other on the day of the resurrection." And the Apostles entreated Peter and Paul, saying: "Let twelve books be written from this book, and let a book go with each one of us." And Peter answered saying unto them, "Let each of us in the place whence he has come write and also show to the world what the Holy Spirit is preparing by his mouth. Thus let him teach the people to whom he is going that there may be a commemoration of Mary three times in the year. And whoso shall make a commemoration of her shall be excellent in heaven before the face of the Father and whosoever shall make and magnify her commemoration before all mankind, shall be blessed by God."

The book that was written, Mar John took it up, and called to Peter and Paul, and said a word to them by themselves. The Apostles say with Peter and Paul to John, "Let us divide this volume." And when they were about to make a dispute with each other, a voice came from heaven and spake with them, saying to them, "Go in her peace, ye blessed, and be looking and waiting for my coming from heaven." And then the Apostles went and preached and taught the nations who went to them about the mother of the Christ, how she went out from this world, with the prayers of the prophets and of the Apostles; and of the martyrs, and of the confessors, and of the just men, and of the priests, and of every one who believes in the Father and in the Son and in the Holy Spirit, and in the Mother of God, Mary. And in the p. 106

¹ Literally "themselves."

churches and the monasteries, and in the dwellings of the saints, which are founded on the name of the Christ. May we receive blessings from God, Who was born of the Holy Virgin Mary. And every one who makes a commemoration of her, may his commemoration be above in the heaven and beneath on the earth. And every one who writes (copies?) these books and reads in them, may the Lord have mercy on his soul and on his body in both worlds, for ever and ever. Amen.

BOOK V.

From the same. The Fifth¹ book about her Departure.

p. 107 Now when the Blessed Mary was placed in the Paradise of Eden, and was crowned with this great glory, and the Apostles had departed in all directions, our Lord Jesus Christ came to His mother to Eden. And the chariot of the spiritual beings descended from heaven, and the Paradise of Eden was covered, and all the mountains that were around it. And the sound of nothing was heard save of the cherubim crying and the angels who were shining by means of light. For the Paradise of Eden is on earth, in that outside region and above all the high mountains; and its foundations are placed on the earth, and four rivers issue from it; Gihōn, and Pisōn, and Daklath and Euphrates. And when there was a flood rising as far as the foot of the mountain, it straightway covered (it) at a signal. For it has not dared to visit that holy mountain. Because the Lord of Paradise has fixed (His) glory there, and He stands in it and looks at the flood that is chastising the sons of men. And when the flood had reached the foot of Paradise, it bent its head and worshipped the Lord of created beings Who was standing in the Paradise and it turned backwards. For this Paradise is a house of return to the high beings, and a dwelling-place for the heavenly beings; and it was prepared before the times of the worlds to be a dwelling place for Adam the head of the tribes and the families. To him God came down and walked amongst the delightful trees of Paradise. To this Paradise came the body of the holy Mother of God, Mary. When our Lord came to His mother and said to her, "Mary, arise in the Paradise of Eden," she was raised, and she stood and saluted our Lord Jesus the Christ. Our Lord said to her: "To show thee the glory of My Father's house, I am come to thee." And Enoch came to Paradise, and Elijah, and Moses, and Peter; and they worshipped the Christ and His mother. The Christ said to Mary His mother: "Search and see what is kept for the just ones who love Me." And Mary saw there the mansions of the just, how fair and beautiful they are; and she searched in the tents of the sons of light. And she saw the couches

¹ Cod. Harris "Sixth."

of the martyrs. And she saw the just ones who were standing there. And they went before her weaving the crowns of the priests. For the garments of the just are being prepared for the day of the resurrection. And she saw the trees of Paradise, how glorious in their appearance! And how sweet is their fragrance! These things the Blessed one saw in Paradise.

Our Lord said to her: "Come, ascend with Me to heaven, and see the splendour of My Father." And then He signalled a command. And the horns of the seraphim sounded; and the wings of the cherubim were struck, and the earth was covered with a sweet fragrance. And our Lord Jesus the Christ came on a chariot of fire; and Enoch and Elijah, a wheel of fire carrying them and above this was the lower heaven. And she saw all the treasure-houses of God; and also the house of the snow and the ice and the frost; and the house of the rain and the dew, and the house of the winds and the lightnings, and the house of the darkness and the storms; and the clouds which are the servants of God, proclaiming about Him; and she saw there wrath and concord, which when they are ordered go forth to mankind; and she saw the place in which Elijah stood and prayed; because it is in this lower heaven. And she mounted to the heaven of heavens, and she saw the ranks of the spiritual beings, and the heavenly armies, and created beings without end. And the heavenly armies stood and praised the Virgin Mary. Who may see it and not fear? when the supernal beings stand and offer praises to the Mother of their Lord, Who mounted beside them, the supernal beings saying: "Holy, holy, holy, O Son of the living God! This is the holy and blessed one who bore Thee without marriage." And the Blessed one stretched out her hands, and gave glory to God Who had magnified her. And again she mounted above the heaven of heavens. And she saw that ranks of angels were standing above the waters. And they were spreading their wings, and their eyes were looking upward to their Lord. And they were not able to cease from the voices which were entreating and saying: "Holy, holy, holy, the Mighty Lord, and Supreme God." Then she looked above the waters, and mounted to Jerusalem which is in heaven, wherein the Father is adored by His Son, and the Spirit by both. And she saw that it had twelve gates in the names of the twelve Apostles, and at every gate an Apostle was standing. And the angels and archangels who were standing and singing praise; and at the inner door the two sons of Zebedee; John and James his brother at another door on the right; and then the Apostles ranged at these doors. And at the outer door there were verily standing spiritual beings without end; and they were singing praises beside the city of the great King. And all the prophets were standing and singing praises with their harps; Abraham and Isaac, and Jacob, and David the Psalmist. And they worshipped before the King, the Christ, and before His mother when she went in to worship in the heavenly Jerusalem. And she entered by the first gate, and the angels worshipped her. And she entered by the second gate, and the adoration of the cherubim was offered to her. And

she entered by the third gate, and the adoration of the seraphim was offered to her. And she entered by the fourth gate, and was worshipped by the families, and the chiefs of thousands. And she entered by the fifth gate, and the lightnings and the thunders uttered praises before her. And she entered by the sixth gate, and they cried before her: "Holy, holy, holy!" And she entered by the seventh gate, and fire and flame worshipped before her. And she entered by the eighth gate, and the rain and the dew worshipped her. And she entered by the ninth gate, and Gabriel and Michael worshipped her. And she entered by the tenth gate, and all the shining beings worshipped her. And she entered by the eleventh gate, and all the Apostles worshipped her. And she entered by the twelfth gate, and the Child who was born of her, praised and blessed her.

p. 110 And thus Mary entered the heavenly Jerusalem, and worshipped before the Father. And in that hour Mary saw the Holy Father and the Beloved Son, and the Spirit, the Paraclete, the Father being glorified by His Son, and the Son by His Father; and the Spirit by both of them. And she saw a throne and a chariot, and from beneath the chariot there issued a river of fire; and it came and abode upon the whole heaven, burning nothing. And she saw the guardian angels who bore the chariots from beneath; and the seraphim who escorted it from above; and the cherubim who spread their wings and escorted it, and cried "Holy." And she saw the glorious throne of God; the Father sitting and His Son on His right hand; and the Spirit who was standing and hovering over them. And she saw the seraphim of fire, and the curtains of flame. ¹And Mary saw what eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what God giveth to the righteous on the day of the resurrection.

And Mary said, "What are these?" The Christ said to her: "These are the tabernacles of the just, for the time has not yet arrived when they shall receive their recompenses; but they see them from afar and rejoice; until the day of the resurrection shall come when they shall receive the reward of their struggles."

p. 111 And again Mary saw a place which was very dark, and much smoke going up from it, and a smell of brimstone rose before it, and a strong fire was blazing in it. And the sound of that fire was going like the sound of heavy thunder, when it is listened to with fear; and the fire which was blazing and burning there. And its sound went through the place; (and) men were placed outside of the darkness, and they wept and were grieved whilst they stood afar off. Mary said to the Christ, "My Master, what are these?" Our Lord said unto her: "This that is roaring and fearful is Gehenna which is kindled for the doers of iniquity, and these who are looking at it are the sinners, who behold their torment from a distance and know what is reserved for them[selves] at the last day, and they grieve and

¹ Book Sixth begins here in Dr Wright's edition.

weep. For the day of judgment is not yet come, that they should receive the portion of darkness; and they also shall be tormented in this flame at the last day; all those who have not kept the commandments of My Father shall be tormented in this flame." Then the Blessed one gazed at the place of the just, wondering at its being so glorious, and at that of the wicked, at its being so dark and fearful. And she heard the voices of the just, saying: "Glory to Thee, O God, Who givest a recompense to the righteous at the last day; in the which heaven and earth shall be dissolved." And again the people cried from out the darkness: "Have mercy upon us, Son of the Living God! when Thou comest to dissolve the heaven and the earth." And when the Blessed one heard the voice of the just, she rejoiced; and when she heard the voices of the sinners, she was very sorry. And she besought the Christ on behalf of the sinners, and offered up a prayer for them, and said: "Rabbūlī, have mercy upon those sinners when Thou judgest them at the last day, because I have heard their voice, and I am grieved because of them."

And the Christ came with His mother to show her all those who were sitting on a cloud of light. And seats of glory were arranged on a throne of flame. And on the loins of the cherubim there were placed wheels of fire. p. 112 And those which were bearing their chariots. And in the thick darkness and the lightnings was the glory of Mary and of her Son escorted. And the glory coursed along and went above heaven. And the angels and the archangels were in commotion: and a decree went forth to all creatures, that they should come forth in glory to meet the King's Son, who had come to show the hidden things of His Father's house to His mother. And Enoch came forth; and Elijah came, and John, and Peter, and they worshipped before the Christ and before His mother. And the trumpets of heaven sounded when the time had arrived for praise to be offered to the King, the Christ. Who doth not fear at that moment, when the spiritual beings speak one to another, who offer adoration to their Lord? And the holy Gabriel arose with the angels; and they all threw [themselves] down before Him. And Michael rose from amongst the angel guards, and all the guards with him. The Father was escorted with glory, and the Son was exalted with trembling, and the Spirit sang praise by the mouth of all these armies, and of Mary and of the churches which were adorned. And there was praise in heaven, before the Lord who had come down to make for Himself a mother from the race of mortals. And there was a thanksgiving on high before the Highest Lord. For the power of His Father had made Him dwell in the womb of His mother, and the praise of all the heavenly beings lasted that Mary might see the glory and the exaltation of Him Who was born of her from the second hour on the first day of the week until the ninth hour, the angel guards and the angels singing praise. And there was a commotion amongst their ranks; and praise and a sweet scent was wafted from the hosts of angels. And the bright beings raised their eyes; and they saw the mother of their Lord standing before the throne of her Son; and they gave p. 113

p. 114

glory to God Who had exalted His Mother and had shewn heaven to her, and the heaven of heavens; and all that is therein, and there end the things of the Lord's house. And our Lord Jesus the Christ led His mother and came to the Paradise of Eden. And the lights shone in heaven; and the scent of perfume arose above all the heavens, and the guardian angels and the angels descended while their lamps were burning. And the glory of our Lord dawned and the grace of God was spread abroad. And our Lord came down with Mary to the Paradise of Eden with the heavenly hosts. And there was great praise before the Blessed one, so that the bones of the just which were imprisoned within the earth, moved, and a sweet odour was wafted through all corners of the world. And Mary led John and showed him everything which the Christ had shown her. And she said to him; "Take heed to me in these words, which thy Lord hath shown to me: that at the time which I shall reveal to thee I say to thee: books and writings shall be issued about my victories, when there shall be commemorations and offerings to me until the time when thy Lord shall come from heaven, because many shall be the distresses of mankind, and the sore afflictions that shall scourge the earth; when there shall be fearful signs and wars shall multiply. And there shall be a famine, and the earth shall shake because of the sins and the iniquities of the people who shall corrupt it by deeds of wickedness. And great also at that time shall be the affliction of mankind; there shall be darkness in the air of heaven. And winds shall blow and [there shall be] thick darkness and the times shall be shortened. And in the night-seasons men shall see visions; for the destruction of men shall be by one another. And plagues shall be sent on the earth, and my Son the Christ shall come, and shall not find faith on the earth." These things and more than these did our Lord reveal to His mother; and she revealed them to John. And our Lord said to her; "Blessed be thou, Mary, 'for what' thine eyes have seen, and what thine ears have heard, that at the time when the afflictions of men shall multiply they may call on thee, and by thy name they may be delivered from their afflictions."

And Mary said to the Christ: "Rabbuli, I beseech Thee, have mercy on the souls who call on Thee in my name." And Mary said to John: "Thou, O John, shalt die, as thy Lord hath said to me: what I say to thee hear, and write the book about my exit from this world. At the time of the end of the world let it go forth to mankind; because there shall be signs before the coming of thy Lord, severe and awful. At that time the bones of the just shall be revealed, and shall be with their souls, and their bones shall give help from their graves: and shall proclaim praise concerning the coming of their Lord which draweth nigh; when heaven and earth shall be disturbed and the seasons in the world shall be confounded before thy Lord shall come; and then there shall be a commemoration of my bones; and men shall

¹  in Dr Wright's text.

remember me with offerings and prayers. And whosoever shall call on the name of the mother of God shall be delivered from his affliction."

These things said the Blessed one to John; and John was quiet and gave praise to God concerning what Mary had said to him. And he came and placed a censer near the Blessed one in Paradise. And the hosts of angels sang praises, and the lightnings and the thunders struck against each other.

The Christ said to her: "Whatsoever is in heaven and also on the earth I have shown thee and I have also made known to thee concerning the bad p. 115 times that are coming on the world. And whatsoever I have said to thee shall happen. Heaven and earth shall pass away, but My words shall not pass away. Now hearken to what I command thee, Mary, what is going to happen at the time when I shall come to the world from beside My Father."

Mary said: "True are Thy words, Rabbūli, because they are in Thy Father's presence; and whatsoever Thou hast said to me whilst Thou wast upon the earth Thou hast verified; and it is fulfilled; and all the words which Thou hast said to me in heaven have happened. And whosoever shall believe in Thee shall be raised with Thee; and shall inherit the everlasting glory which the sons of light inherit; and which the just who are with Thee are waiting for. For to thee belongeth righteousness, and (to Thee) praise is due with Thy Father and Thy Holy Spirit now and always for ever and ever. Let the mercies of God the Father and of His Only Son and of His Spirit the Living and the Holy be upon the lecturers and on the readers and on the hearers and on the possessors and on the miserable and sinful scribe, and on his bodily and his spiritual ancestors, and on whoso partaketh in it. Amen.

It is finished by the help of the Most High God, the Lord of the worlds. Amen, the poor lowly priest Brother Belna'al.

Here endeth the Story of the Mother of God, the Holy Mary, on the second day of the Second Kanūn by the hands of the miserable sinner, in name a brother priest, in deeds a sinner, in the year 2168 of the crafty Greeks. Amen.

Finished by the power of God

In the Christian year

1857.

In the year of the Greeks

2168.

HYMN.

TRANSLATION.

p. 122 He correcteth and turneth [His] face. He smiteth with
Wisdom His hand. For in His strength He is near to the weak [in] mighty
xl. 21 deeds; and the might of His arm who shall withstand? Because
as a grain in a balance, in similitude is the whole world before Thee.

Amos v. 8 Who is like the Mighty One? He calleth for the waters of the sea,
and poureth them out upon the face of all the earth: the Lord God,
Ps. cxliv. 5 the Mighty One the Almighty is His name. He Who
Ps. civ. looketh upon the earth, and it shaketh; He chideth the mountains,
2—4 and they smoke. Who weareth light as a garment; and stretcheth
out the heaven like a curtain. Who maketh the waters His mansions;
and setteth His chariot upon the clouds; and walketh upon the
Heb. i. 7 wings of the wind; Who maketh His angels spirits, and His
Job ix. 6 ministers a burning fire In His wrath He shaketh the earth
7 from her foundations; and her pillars tremble before Him. He
8 speaketh to the sun, and it riseth not; and the stars exist by His
wisdom. He Who alone spreadeth out the heavens, and walketh
p. 123 9 upon the seas as upon the land. He Who maketh the east and the
10 west, the north and the south; He Who doeth great things past
finding out, and glorious; and wonders without number. He Who
Ps. cxlvii. 4 created the number of the stars; He calleth all their names. He
Who causeth the clouds to ascend from the end of the earth; and
Ps. cxxxv. 7 maketh lightnings for the rain; He bringeth the wind out of the
Job treasury; and He numbereth the clouds in His wisdom; and the
xxxviii. 37 drops of rain also are counted by Him. He taketh the waters as He
cf. Ecclus. 1. 2 will; for to Him alone belongeth

And [sent] the demons into the herd of swine. To the chiliarch who had an only son, He healed him, and made his withered hand whole on the sabbath day. And He rebuked the fever of Peter's wife's mother, and she arose. He Who walked upon the waves as upon the dry land, and He stretched out His hand to the storms that they should not drown [Peter?]. And He rebuked the sea when it was troubled, and made it calm. And He was glorified in His glory on the holy mountain of Tabor, and was transfigured before His disciples. And Moses and Elias went before Him. And He said to the impotent man of thirty-eight years: "Take up thy bed, and walk," on the sabbath day. And flee, O unclean and wicked demon and . . . to the Lord in the heaven of heavens. [Who] is like unto the Lord among the sons of the angels? He is Lord of the seas and there is no life . . .

cf. Matt.
viii. 5
Sinai Pa-
limpsest
cf. Luke
iv. 38, 39
cf. Matt.
xiv.
25—31
cf. Mark
iv. 39
cf. Matt.
xvii. 1—3
p. 124
cf. John v.
5—10
cf. Mark
iii. 11

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Who commandeth the waters, that they are gathered into one heap, and calleth the seas by their names. Who clotheth Himself with a cloud; and in the thick darkness is His work. And He set for it keys and doors, and said to it: "Hitherto come out, and thou shalt not cross, and by it shall thy waves be stayed." And He set the sand a bound for it, a law for ever and ever. There is a measure of the waters in His hand, that are above the heavens; and His grasp holdeth all the earth. And He weigheth the mountains in His balance, and the dust in a scale. Sheol is bared before Him, and there is no clothing to Destruction. By His command He slew the dragon. Who hath been mighty before Him? and He is past finding out; Who removeth the mountains, and they know it not, and changeth . . .

cf. Ps.
xxxiii. 7
Ecclus.
xxxix. 17
Job
xxxviii.
9, 11
cf. Is. xl.
12
Job xxvi.
4

Studia, No. XI.

21

κλκλ κίμαα * * cf. p. αε
l. 15

[illegible]


כחצית כחצית
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cf. p. ൩, ൪൩൩ ൪൩൩൩ ൩൩

[illegible][illegible]

cf. p. 70,
l. 23

[illegible]

cf.
p. ,
l. 4

2022

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— 32 —

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第 二 章 第 二 节

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3. 57 10000 33 30000 100

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malaga mila ...

കിഴക്കു ചുവട്ട് ചുരുട്ടി

പാർട്ടി റൂൾ-ബുക്ക് നമ്പർ

KKK 8888K KKKK

உலகம் முழுவதும், இவ்வுலகம்

מאכל קדש קדש

നമുക്കു കിട്ടുക

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Kutha, ashameen

॥ श्रीगणेशाय नमः ॥

[illegible]

1980

Wailoo N. S. S. S.

From the above it is seen that the

iahl khiln ashon

നിന്നു നീക്കം ചെയ്തു

αλκιος κακοποιος

control la me

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கயை கயிலை மூ இயை

אברהם קדיש

מבלי סדקיהם ולא

നിങ്ങളുടെ ഇഷ്ടം

കുല മിത്ര , മിത്ര

மற்றும் திட்டம் நடவடிக்கை

[illegible]

XXIX.

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[illegible]

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Athanasii
Vita
S. Antonii
(Coloniae
1686), vol.
II. p. 474,
l. 47

Ps. xx. 7

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αὐτά τις
ὥς Ἀντώνιον
ἐστι θεωρῶν·
[καὶ περιβαλλόμενος δέ]
αὐτὰ, ὥς τὰς νοθεσίας
αὐτοῦ βαστάζων ἐστι
μετὰ χαρᾶς.
τοῦτο τῆς
ἐν σώματι ζῶης
Ἀντωνίου
τὸ τέλος,
κακείνη
τῆς ἀσκήσεως ἀρχή.
καὶ εἰ καὶ
μικρὰ ταῦτα
πρὸς τὴν
ἐκείνου ἀρετὴν,
ἀλλ' ἀπὸ
τούτων

[λογίζεσθε
καὶ ὑμεῖς
ὁποῖος ἦν]
ὁ τοῦ θεοῦ [ἄνθρωπος]
Ἀντώνιος·
ἐκ νεωτέρου
[μέχρι τῆς τοιαύτης ἡλικίας,
ἴσην τηρήσας
τὴν προθυμίαν
τῆς ἀσκήσεως·
καὶ μήτε διὰ]
τὸ γῆρας
ἡττηθεὶς πολυτελείᾳ
τροφῆς,
μήτε δι' ἀτονίαν
τοῦ ἑαυτοῦ σώματος
[ἀλλάξας]
τὸ σχῆμα
[τοῦ ἐνδύματος]

(Reprinted)

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Athanasii
Vita S. An-
tonii (Colo-
niae 1686,
vol. II,
p. 503,
l. 38).

[μεθ' ὑμῶν ἐστι.
ταῦτα εἰπὼν,
καὶ ἀσπασαμένων
ἐκείνων αὐτόν.]
ἐξάρας
τοὺς πόδας
καὶ ὥσπερ φίλους
ὀρώων τοὺς
ἐλθόντας ἐπ' αὐτόν,
καὶ δι' αὐτοὺς
περιχαρῆς
γενόμενος
ἐφαίνετο γὰρ ἀνακεί-
μενος
ἱλαρῶ τῷ προσώπῳ
ἐξέλιπε,
καὶ προσετέθη
πρὸς τοὺς πατέρας.
[καὶ κεῖνοι] λοιπὸν
καθὰ δέδωκεν αὐτοῖς
ἐντολὰς
[θάψαντες]

[καὶ εἰλίξαντας,] ἔκρυψαν
ὑπὸ γῆν [αὐτοῦ τὸ σῶμα,]
καὶ οὐδεὶς οἶδε τέως ποῦ
κέκρυπται πλὴν
μόνων αὐτῶν τῶν δύο ἱκετῶν.
λαβὼν δὲ
ἕκαστος
τὴν μηλωτὴν
τοῦ
μακαρίου
Ἀντωνίου,
καὶ τὸ τετριμμένον
[παρ' αὐτοῦ]
ἱμάτιον
[ὥς τι
μέγα
χρῆμα]
φυλάττει
καὶ γὰρ
καὶ βλέπων

NOTES TO FRAGMENT XXXIV.

v. 9. Between ܠܒܕܠ and ܠܠܫܐ there is room for one word only.

v. 11. 'ܠܠܫܐ' has disappeared in a rent.

ܠܠܫܐ is an improvement on the ܠܠܫܐ ܠܠܫܐ of the Vatican and Sinai Lectionaries. The punctuation of the verse is also better.

The ܠܠܫܐ in verse 9 seems like Edessene Syriac; but the ܠܠܫܐ in the same verse and the ܠܠܫܐ ܠܠܫܐ of v. 15 are Palestinian.

Verses 56, 57 of chapter xi. are not in the Palestinian Syriac Lectionary. The fact that they occur here immediately before chapter xii. confirms our belief that we have in these fragments the remains of a continuous text.

NOTE TO FRAGMENT XIV.

I agree with Professor Ryssel that Fragment XXV. belongs to the same MS. as Fragment XIV. But it has been worn very thin by a long course of ill-usage, and I have therefore relinquished the attempt to coax anything further out of it.

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לחלח אתא
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ל את את
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אתאת את
 「א」את : אתאת 6

「א」את ל את
 「א」אתאת את
 * * את את
 * * אתאתאת
א * * * * *

את את * * *

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* א * אתאת 57

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* * * אתאת
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אתא * * *

את את : את xii. 1

את את את
את את את
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א את את
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א את את
את את את

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על עזר

על עזר

על עזר

על עזר 26

על עזר

על עזר

על עזר

על עזר

על עזר

על עזר * * *

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על עזר 4

על עזר xiv. 28

על עזר

על עזר

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על עזר

על עזר 29

על עזר

על עזר

על עזר

על עזר

A. S. L.

Fragmentum XXXIII. legi non potest.

[illegible]

* * * * * 31

וְאַתָּה חֲסִיד לְכֹכָא

וְאַתָּה חֲסִיד וְאַתָּה

וְאַתָּה חֲסִיד וְאַתָּה חֲסִיד

* * * * * חֲסִיד לְכֹכָא

וְאַתָּה חֲסִיד וְאַתָּה חֲסִיד XV. I

וְאַתָּה חֲסִיד: וְאַתָּה חֲסִיד

וְאַתָּה חֲסִיד: וְאַתָּה חֲסִיד 2

וְאַתָּה חֲסִיד לְכֹכָא

וְאַתָּה חֲסִיד לְכֹכָא: וְאַתָּה

וְאַתָּה חֲסִיד וְאַתָּה חֲסִיד

וְאַתָּה חֲסִיד וְאַתָּה חֲסִיד

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* * * * * חֲסִיד לְכֹכָא 3

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* * * * * חֲסִיד: וְאַתָּה חֲסִיד 4

* * * * * חֲסִיד חֲסִיד

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וְאַתָּה חֲסִיד חֲסִיד

וְאַתָּה חֲסִיד חֲסִיד

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: וְאַתָּה חֲסִיד * * * * * John
xiv. 25

וְאַתָּה חֲסִיד * * * * * 26

וְאַתָּה חֲסִיד * * * * *

וְאַתָּה חֲסִיד * * * * *

וְאַתָּה חֲסִיד * * * * *

וְאַתָּה חֲסִיד * * * * *

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וְאַתָּה חֲסִיד חֲסִיד חֲסִיד 27

וְאַתָּה חֲסִיד חֲסִיד חֲסִיד

וְאַתָּה חֲסִיד: וְאַתָּה חֲסִיד

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וְאַתָּה חֲסִיד: וְאַתָּה חֲסִיד 28

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וְאַתָּה חֲסִיד: וְאַתָּה חֲסִיד

וְאַתָּה חֲסִיד: וְאַתָּה חֲסִיד 30

(Reprinted)

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,אחז כל ב. 23

:כח * * *

חמח חמח חמח
חמח חמח חמח

:כח

חמח חמח חמח 24

:כח חמח חמח

חמח¹ חמח חמח

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חמח חמח חמח 25

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¹ Cod. חמח

APPENDIX I.

FRAGMENTS FROM THE TAYLOR-SCHECHTER
COLLECTION.

(Reprinted)

[Fragment
XIV.

recto

ק א ל
 ח נ מ
 ק י ח
 מ י ל
 ח נ א
 מ מ ל
 ל ל ל
 י ב ח
 , ח ח מ
 ק מ ל
 * * * ל

[Handwritten musical notation]

verso

ከሐ—ኀ—ኁ—ኂ
 ል—ለ—ላ—ገ
 ቀ—የ—ኝ—ኅ—
 ቤ—ብ—ቢ—ባ—
 ዓ—አ—ኦ—ደ—
 ፍ—መከ—
 ንክሐ—
 ጠ—
 ኀ—ኁ—ኂ—
 መካ—
 ንኝ—ኛ—ኆ—

א י ה א
 א ————— נ
 ————— * נ
 * * * נ
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 ————— א *
 * * * * *
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 * * * * *
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת
 * * * * *

f. 145b

MISCELLANEA.

താമ്രം അ കല f. 145 a

* * * * * $\frac{1}{2} \log 2$ $\frac{1}{2} \log 2$ $\frac{1}{2} \log 2$

* * * * மிதா மிதா

* * * מכלל האסדה למחל

אמ * * מ קצות * * * אצל

* * * * *

ப * * ட கம் உம் கிம்

ד.ה * * * * * י.ה

$\alpha \quad * \quad * \quad * \quad * \quad \alpha \quad \alpha \beta \quad * \quad \alpha \quad \alpha \beta \gamma$

K. x. u. i d. n. k. i l. n. o . a. i

הספד קבוע הנוגד נגד

* * * * * Kṛdā hi kṛdā

הנהגתו של המלך

කහළු , ෨ - ෧෦ කළු

ਸੁਰਮੁਖੀ ਕਲ੍ਹਾ ਕੁਲੀ

कहियानि कल कल कल

$\frac{1}{2}$, $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$

κλκ γ * * * * *

புதிதில் கமலா தாது துதித்து.

מחמדים וסגור

कल्लि कियल्लि कलि^र

കുലത്തിൽനിന്നും

എഴുത്തുകാരനായ കെ. കെ. കെ.

MAR JACOB.

□ □
Kua m. * * * * * f. 140 b

കളവും മറ്റും നിന്നു കടക

* * * * *

कनक काला नाग, जिन के

Ja * * * * *

۱۰۰۰ * * * ۵۵ * * *

* * * * *

* * * * *

$\pi_0 \quad \pi \quad * \quad * \quad \pi_1 \pi_2 \pi_3 \quad \pi_{i+1}$

* * * * *

॥ * * * ॥

* * * * *

天 * * 天 * * 天 * * 天 * * 天 * *

π_{α}^* π_{β}^* π_{γ}^*

* * * * * King, Kinslaw

* * *

48 * * * 1991 1992 73.

* * * * *

$$\frac{1}{\sqrt{2}} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix} \frac{1}{\sqrt{2}} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix} = \frac{1}{2} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix} \begin{pmatrix} 1 & 1 \\ 1 & -1 \end{pmatrix} = \frac{1}{2} \begin{pmatrix} 2 & 0 \\ 0 & 2 \end{pmatrix} = \begin{pmatrix} 1 & 0 \\ 0 & 1 \end{pmatrix}$$

— * കുറേ ചിലർ ഇങ്ങനെ

271. 272. 273. 274. 275.

$$\pi_3 \quad \pi_2 \quad \pi_1 \quad * \quad \pi_0 \quad \pi_{-1}$$

* * * * *

* * * = חַיִּי אֱלֹהֵי יִשְׂרָאֵל f. 122 b

בְּיָמֵינוּ אֵלֵינוּ יְהוָה אֱלֹהֵינוּ
אֵלֵינוּ יְהוָה אֱלֹהֵינוּ

* * * ל * * * *

אֵלֵינוּ יְהוָה אֱלֹהֵינוּ לֵאלֹהֵינוּ

אֵלֵינוּ יְהוָה אֱלֹהֵינוּ אֵלֵינוּ יְהוָה אֱלֹהֵינוּ

לֵאלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

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לֵאלֹהֵינוּ יְהוָה אֱלֹהֵינוּ cf. 1 Cor. ii. 9

אֵלֵינוּ יְהוָה אֱלֹהֵינוּ לֵאלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

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 ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ ܕܡܕܝܢܐ
 ,ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ ܕܡܕܝܢܐ
 ܡܕܝܢܐ * * * * * ܡܕܝܢܐ
 ,ܡܕܝܢܐ * * * * * * * * *
 * * * ܕ ܡܕܝܢܐ ܡܕܝܢܐ ܡܕܝܢܐ
 * * * * * * * * * ܡ
 * * * * * * * * *
 ܡܕܝܢܐ ܡܕܝܢܐ ܡ * * * ܡ * * *

MAR EPHRAIM.

ܚܝܢ ܡܚܢܐ ܕܥܝܢܐ ܚܝܢܐ f. 116b

* * * * ܚܝܢܐ ܠܡܢ ܚܝܢܐ

* * * * ܚܝܢܐ ܠܡܢ ܚܝܢܐ

* * * * ܚܝܢܐ ܠܡܢ ܚܝܢܐ

ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ



ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

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ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ¹

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ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

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ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

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ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

ܚܝܢܐ ܠܡܢ ܚܝܢܐ ܚܝܢܐ ܠܡܢ

¹ Cf. Lamy, *Sancti Ephraem Syri Hymni et Sermones*, tom. IV. pp. 783—786.

לְהַלְלֵהּ כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ cf. John v. 5—10
 * * * כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ * * *
 * * * כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ cf. Mark iii. 11
 * * * כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ * * *
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 * * * כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ * * *
 * * * כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ * * *
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ f. 146 b
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ cf. Ps. xxxiii. 7
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ Ecclus. xxxix. 17
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ Job xxxviii. 9
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ 11
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ cf. Is. xl. 12
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ Job xxvi. 6
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ
 כְּשֶׁנֶּחֱמָהּ בְּיָמֶיהָ

¹ sic, cf. Thes. Syr. p. 2498 כְּשֶׁנֶּחֱמָהּ

9 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 10 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 Ps. cxlvii. 4
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 Ps. cxxxv. 7
 (Peshitta
 cxxxiv)
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 Job xxxviii. 37
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 cf. Eccles. i. 2
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 * * * * *
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ f. 146 a
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ (cf. Matt.
 viii. 5 Sinai
 Palimpsest)
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 cf. Luke iv.
 38, 39
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 cf. Matt. xiv.
 25—31
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 cf. Mark iv. 39
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 cf. Matt. xvii.
 1—3
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ
 אֱלֹהִים כְּעֶלְיָהּ מִלְּפָנֶיךָ יְיָ

¹ sic

Double Palimpsest.

f. 80 a
(script. med.)

25^b וַיִּהְיוּ הַיָּם וְהַיָּם חֲדָשׁ לְמִי
 26 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 27 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 28 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 29 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 30 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 31 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי
 חֲדָשׁ וְהַיָּם חֲדָשׁ לְמִי

f. 134 a
(script. inf.)

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

¹ sic

Double Palimpsest.

f. 134 b
(script. inf.)

אֲנִי־לִי כְּמִי אֲנִי־לִי 1
 אֲנִי־לִי כְּמִי אֲנִי־לִי
 לִי־לִי .מִלְכָּא כְּמִי
 לִי .מִלְכָּא אֲנִי־לִי 2
 אֲנִי־לִי לִי כְּמִי מִלְכָּא
 מִלְכָּא לִי מִלְכָּא .כְּמִי
 אֲנִי־לִי אֲנִי־לִי אֲנִי־לִי
 אֲנִי־לִי .מִלְכָּא אֲנִי־לִי 3
 כְּמִי כְּמִי אֲנִי־לִי
 כְּמִי אֲנִי־לִי אֲנִי־לִי
 לִי אֲנִי־לִי אֲנִי־לִי 4
 אֲנִי־לִי כְּמִי אֲנִי־לִי
 מִלְכָּא אֲנִי־לִי כְּמִי
 כְּמִי כְּמִי אֲנִי־לִי
 כְּמִי אֲנִי־לִי כְּמִי
 לִי אֲנִי־לִי כְּמִי 5
 כְּמִי .כְּמִי כְּמִי אֲנִי־לִי
 לִי אֲנִי־לִי כְּמִי לִי
 מִלְכָּא כְּמִי אֲנִי־לִי 6
 אֲנִי־לִי כְּמִי אֲנִי־לִי
 אֲנִי־לִי אֲנִי־לִי כְּמִי
 אֲנִי־לִי אֲנִי־לִי אֲנִי־לִי
 אֲנִי־לִי אֲנִי־לִי .כְּמִי

Double Palimpsest.

f. 137 a
(script. inf.)

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 6
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 7
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 8
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 9
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 10
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 11
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 12
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ 13
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
 יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Double Palimpsest.

f. 137 b
(script. inf.)

׀ אֲחִיעֶזֶר לִיכֶּה עַם אֲדָמָה 6
 אִם כִּנְיָא דְּכַף כְּחִינִי 7
 כִּנְיָא דְּכִינִי אֲנִי אֲנִי
 אֲנִי אֲנִי, אֲנִי אֲנִי
 כִּינִי ׀ כִּינִי לִיכֶּה 8
 לִיכֶּה כִּינִי לִיכֶּה
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי 9
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי xxxii. i
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי 2
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי 3
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי 4
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי
 מִלְּכִי, מִלְּכִי, מִלְּכִי 5

৭২৯

ମିନ, ଧିନ, କହୁଅଛି

[illegible][illegible]

cf. J. S. L.
p. 11

[illegible]

האלהא אכא² תיבית משיבא דמזגא סעא סמינא
 חל ארצותא חל מתא חל זחוקא חל קיסא
 חל חסדא דמא ספלא חל אקמסא, חליטא
 תוססא על כל הזי ישתותא פה ואמין כול בעון אללה טעאלי

رب العالمين امين الحقيير الدليل قسيس بلنعل اخو

2. Two members dialing reduced dial

f. 234 a

משה ואהרן וכל בני ישראל
 ואלה שמות בני ישראל
 אשר יבאו אל ארץ ישראל

אלה הם המצבים

في سنة مسحية

1855

فی سنة یونیا

٢١٨

¹ Cod. **تخلص**

² Cod. 𐤇𐤊𐤍

К. 10

ಪುನಃ, ಶಿವನು ಕೂಗುತ್ತ

[illegible]

f. 230 a

[illegible]

f. 230 b

[illegible]

45

מיכאל, חייאל, נחמאל

מחלאל, מישאל, נחמאל, נחמאל, נחמאל
נחמאל, נחמאל, נחמאל, נחמאל, נחמאל
נחמאל, נחמאל, נחמאל, נחמאל, נחמאל

Codex
Harris
f. 220 a
l. 3

f. 62 a
col. b
cf. J. S. L.
p. 7, l. 2

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

cf. J. S. L.
p. 7, l. 3

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

cf. Cod.
Harris
f. 220 b

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

f. 67 b
col. b

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

נחמאל, נחמאל

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f. 62 a
col. a

cf. Cod.
Harris
f. 220 a
l. 8

f. 67 b
col. a

cf. Cod.
Harris
f. 219 a,
l. 3
cf. J. S. L.
p. ~~21~~,
l. 20
cf. Cod.
Harris
f. 219 b,
l. 8

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f. 8 b
col. b

[illegible]

f. 5 a
col. b

cf. Cod.
Harris
f. 209 b

[illegible]

f. 8 b
col. a

f. 5 a
col. a

¹ Cod. Harris $\leftarrow \text{im} \rightarrow$

² Cod. Harris **מחנה**

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f. 64 a
col. b

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

Tisch.
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cf. Cod.
Harris
f. 180 b

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹלְךָ
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f. 65 b
col. b

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பெருந்தகை - அ. ச. சிவசாமி

1880. 1881. 1882.

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f. 64 a
col. a

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ALL THE YEAR

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f. 65 b
col. a

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কমল, ১৫ ডিসেম্বর

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כ

מינן ,הינן קבוצה

f. 127 a
col. b

משהו גם .הינן

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f. 128 b
col. b

cf. Cod.
Harris
f. 179 b

f. 127 a
col. a

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cf. J. S. L.
p. 33

cf. Cod.
Harris
f. 179 a
f. 128 b
col. a

M. D. G.

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f. 43 a
col. b

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cf. J. S. L.
p. 9, l. 8

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cf. Cod.
Harris
f. 163 a
l. 5

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f. 38 b
col. b

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f. 43 a
col. a

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cf. Cod.
Harris
f. 163 a

ⲕⲓⲕⲓ. ⲕⲓⲁⲙ ⲃⲃⲏⲩⲁ

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f. 38 b
col. a

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ⲃⲁⲃⲃⲏⲩⲁ, ⲙⲁⲙⲁⲩⲁ. ⲕⲓⲁⲙ

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, ⲙⲁⲩⲁⲕ ⲕⲁⲙ ⲕⲓⲛⲃⲏⲩⲁⲛ

ⲕⲉⲃⲁⲙⲉⲃⲉⲕ ⲓⲕⲉⲛⲁ ⲓⲛⲁ

ⲙⲁⲓⲩⲉⲗⲉⲗⲉⲗ ⲛⲁⲗⲉⲓⲁⲕⲁⲥ

ⲕⲁⲃⲏⲩⲁⲛ ⲓⲥⲓⲥⲓ ⲙⲓⲗ

ⲕⲃⲏⲩⲃⲏⲩⲁⲩⲁⲩⲁⲩⲁⲩⲁ

. ⲁⲙⲁⲩⲉⲕ ⲕⲓⲁ. ⲛⲓⲥ

¹ Cod. Harris ⲁⲛⲉⲕ

² sic

f. 91 b
col. b

הַיְיָ, הַיְיָ, הַיְיָ
הַיְיָ, הַיְיָ, הַיְיָ⁹
הַיְיָ, הַיְיָ, הַיְיָ¹⁰
הַיְיָ, הַיְיָ, הַיְיָ¹¹
הַיְיָ, הַיְיָ, הַיְיָ¹²
הַיְיָ, הַיְיָ, הַיְיָ¹³
הַיְיָ, הַיְיָ, הַיְיָ¹⁴
הַיְיָ, הַיְיָ, הַיְיָ¹⁵
הַיְיָ, הַיְיָ, הַיְיָ¹⁶
הַיְיָ, הַיְיָ, הַיְיָ¹⁷
הַיְיָ, הַיְיָ, הַיְיָ¹⁸
הַיְיָ, הַיְיָ, הַיְיָ¹⁹
הַיְיָ, הַיְיָ, הַיְיָ²⁰
הַיְיָ, הַיְיָ, הַיְיָ²¹
הַיְיָ, הַיְיָ, הַיְיָ²²

f. 90 a
col. b

הַיְיָ, הַיְיָ, הַיְיָ¹
הַיְיָ, הַיְיָ, הַיְיָ²
הַיְיָ, הַיְיָ, הַיְיָ³
הַיְיָ, הַיְיָ, הַיְיָ⁴
הַיְיָ, הַיְיָ, הַיְיָ⁵
הַיְיָ, הַיְיָ, הַיְיָ⁶
הַיְיָ, הַיְיָ, הַיְיָ⁷
הַיְיָ, הַיְיָ, הַיְיָ⁸
הַיְיָ, הַיְיָ, הַיְיָ⁹
הַיְיָ, הַיְיָ, הַיְיָ¹⁰
הַיְיָ, הַיְיָ, הַיְיָ¹¹
הַיְיָ, הַיְיָ, הַיְיָ¹²
הַיְיָ, הַיְיָ, הַיְיָ¹³
הַיְיָ, הַיְיָ, הַיְיָ¹⁴
הַיְיָ, הַיְיָ, הַיְיָ¹⁵
הַיְיָ, הַיְיָ, הַיְיָ¹⁶
הַיְיָ, הַיְיָ, הַיְיָ¹⁷
הַיְיָ, הַיְיָ, הַיְיָ¹⁸
הַיְיָ, הַיְיָ, הַיְיָ¹⁹
הַיְיָ, הַיְיָ, הַיְיָ²⁰
הַיְיָ, הַיְיָ, הַיְיָ²¹
הַיְיָ, הַיְיָ, הַיְיָ²²

f. 91 b
col. a

f. 90 a
col. a

cf. Cod.
Harris
f. 112 b

cf. Tisch.
xxiii

cf. Cod.
Harris
f. 113 a

- ¹ הַיְיָ ² om. ³ + הַיְיָ, הַיְיָ, הַיְיָ ⁴⁻⁴ om. ⁵ הַיְיָ
⁶ + הַיְיָ ⁷ הַיְיָ, הַיְיָ, הַיְיָ ⁸ + הַיְיָ ⁹ הַיְיָ ¹⁰⁻¹⁰ om.
¹¹ הַיְיָ, הַיְיָ, הַיְיָ ¹² + הַיְיָ, הַיְיָ, הַיְיָ ¹³ הַיְיָ ¹⁴ הַיְיָ, הַיְיָ, הַיְיָ
¹⁵ + הַיְיָ ¹⁶ הַיְיָ, הַיְיָ, הַיְיָ ¹⁷ הַיְיָ, הַיְיָ, הַיְיָ
¹⁸ + הַיְיָ ¹⁹ הַיְיָ, הַיְיָ, הַיְיָ ²⁰ הַיְיָ, הַיְיָ, הַיְיָ ²¹ הַיְיָ, הַיְיָ, הַיְיָ

פ. חזק, חזקת חזקת

f. 91 a
col. b

לדל חזק¹⁴ חזק¹⁴ חזק¹⁴
 חזק² חזק² חזק²
 חזק¹⁵ חזק¹⁵ חזק¹⁵
 חזק¹⁶ חזק¹⁶ חזק¹⁶
 חזק¹⁷ חזק¹⁷ חזק¹⁷
 חזק¹⁸ חזק¹⁸ חזק¹⁸
 חזק¹⁹ חזק¹⁹ חזק¹⁹
 חזק²⁰ חזק²⁰ חזק²⁰
 חזק²¹ חזק²¹ חזק²¹
 חזק²² חזק²² חזק²²
 חזק²³ חזק²³ חזק²³
 חזק²⁴ חזק²⁴ חזק²⁴
 חזק²⁵ חזק²⁵ חזק²⁵
 חזק²⁶ חזק²⁶ חזק²⁶
 חזק²⁷ חזק²⁷ חזק²⁷

f. 90 b
col. b

cf. Tisch.
xxii

f. 91 a
col. a

חזק¹ חזק¹ חזק¹
 חזק² חזק² חזק²
 חזק³ חזק³ חזק³
 חזק⁴ חזק⁴ חזק⁴
 חזק⁵ חזק⁵ חזק⁵
 חזק⁶ חזק⁶ חזק⁶
 חזק⁷ חזק⁷ חזק⁷
 חזק⁸ חזק⁸ חזק⁸
 חזק⁹ חזק⁹ חזק⁹
 חזק¹⁰ חזק¹⁰ חזק¹⁰
 חזק¹¹ חזק¹¹ חזק¹¹
 חזק¹² חזק¹² חזק¹²
 חזק¹³ חזק¹³ חזק¹³
 חזק¹⁴ חזק¹⁴ חזק¹⁴
 חזק¹⁵ חזק¹⁵ חזק¹⁵
 חזק¹⁶ חזק¹⁶ חזק¹⁶
 חזק¹⁷ חזק¹⁷ חזק¹⁷
 חזק¹⁸ חזק¹⁸ חזק¹⁸
 חזק¹⁹ חזק¹⁹ חזק¹⁹
 חזק²⁰ חזק²⁰ חזק²⁰
 חזק²¹ חזק²¹ חזק²¹
 חזק²² חזק²² חזק²²
 חזק²³ חזק²³ חזק²³
 חזק²⁴ חזק²⁴ חזק²⁴
 חזק²⁵ חזק²⁵ חזק²⁵
 חזק²⁶ חזק²⁶ חזק²⁶
 חזק²⁷ חזק²⁷ חזק²⁷

f. 90 b
col. a

cf. Cod.
Harris
f. 109 a

1-1 om.

2 om.

3 חזק חזק חזק

4 + חזק

5 חזק

6 + חזק

7 + חזק חזק חזק

8 חזק

9 חזק חזק חזק

10 חזק

11 חזק חזק חזק

12 חזק חזק חזק

13 חזק

14 חזק

15 חזק

16-16 om.

17 חזק חזק חזק

18 + חזק

19 חזק

20 חזק

21 חזק חזק חזק

22 חזק חזק חזק

23 חזק

24 חזק חזק חזק

25 חזק חזק חזק

26 חזק

Wright,
p. 9

f. 138 b
col. b

ጌላ ልዩነት ስለ¹²
ሰ. ¹²ደ. ጌላ ስለ ስለ
ወደዚህ ይመለስ¹³ ስለ
ወደዚህ ¹³ወደዚህ ወደዚህ
ደ. ስለ ስለ ስለ¹⁴

cf. Tisch.
xxi

ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ¹⁵ ወደዚህ⁵
ወደዚህ ወደዚህ¹⁶ ወደዚህ
ወደዚህ¹⁶ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ¹⁷ ወደዚህ¹⁷

cf. Cod.
Harris
f. 108 b

ወደዚህ ወደዚህ¹⁸ ወደዚህ⁵
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ

f. 133 a
col. b

ወደዚህ ወደዚህ¹⁹ ወደዚህ²⁰
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ
ወደዚህ ወደዚህ ወደዚህ

ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ

f. 138 b
col. a
cf. Cod.
Harris
f. 108 a

ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ

ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ

f. 133 a
col. a

ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ
ወደዚህ ወደዚህ

M. D. G.

| | | | |
|-----------|--------------|------------|--------------|
| 1. ወደዚህ | 2-2 om. | 3. ወደዚህ | 4. ወደዚህ ወደዚህ |
| 5 om. | 6 ወደዚህ | 7 ወደዚህ sic | 8 ወደዚህ |
| 9 ወደዚህ | 10 ወደዚህ ወደዚህ | 11 ወደዚህ | |
| 12 ወደዚህ | 13 ወደዚህ ወደዚህ | 14 ወደዚህ | |
| 15 ወደዚህ | 16 ወደዚህ ወደዚህ | 17 ወደዚህ | |
| 18 + ወደዚህ | 19-19 om. | 20 ወደዚህ | 21 ወደዚህ |
| | | 22 ወደዚህ | |

Wright,
p. 7

f. 36 b
col. b

כִּי־אֵל מִי־יָדָה כְּשֵׁר
בָּא, מִן אֶת הַיָּדָה
יִשְׂרָאֵל כְּשֵׁר
כְּשֵׁר, כְּשֵׁר מִלֵּךְ

cf. Cod.
Harris
f. 105 b

כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר

f. 29 a
col. b

כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר

f. 36 b
col. a

כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר
כְּשֵׁר מִי־יָדָה כְּשֵׁר

cf. Tisch.
xvi

f. 29 a
col. a

הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. f. 98 a

הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. f. 98 b

cf. Tisch. vii

הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. הַיּוֹדֵעַ הַזֶּה הוּא הַשֹּׁמֵר הַזֶּה. f. 99 a

Cod. Harris
73 f. 94 a

cf. Tischen-
dorf Prote-
vangelium
Jacobi cap. i

¹ Cod. *mathol*

² Cod. $\aleph\aleph$

ገጽ ፩

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STUDIA SINAITICA No. XII

FORTY-ONE FACSIMILES
OF DATED CHRISTIAN ARABIC
MANUSCRIPTS

WITH TEXT AND ENGLISH TRANSLATION

BY

AGNES SMITH LEWIS,

HON. D.D. (HEIDELBERG); LL.D. (ST ANDREWS); PH.D. (HALLE)

AND

MARGARET DUNLOP GIBSON,

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WITH INTRODUCTORY OBSERVATIONS ON
ARABIC CALLIGRAPHY

BY

THE REV. DAVID S. MARGOLIOUTH, Litt.D.

LAUDIAN PROFESSOR OF ARABIC IN THE UNIVERSITY OF OXFORD

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Sinai Syriac and Arabic Palimpsest of Peshitta Gospels.

f. 86 a.

Script. inf. John xix. 34 b—40.

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TO THE
VICE-CHANCELLOR
AND SENATUS ACADEMICUS
OF THE ANCIENT UNIVERSITY
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THESE SPECIMENS OF DATED
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AS A TOKEN OF GRATITUDE
FOR THE HONOUR CONFERRED ON THEM
ON APRIL 2ND, 1901

ERRATA

Page xix, l 25, *for* "pp. 627, 628, and that of XL in the same volume, pp. 1207, 1208" *read* "pp. 1207, 1208, and that of XL in the same volume, pp. 627, 628."

Page xx, l. 6, *for* "Mambidsah of Bombyca," *read* "Mambidsch or Bambyce."

Page 1, l. 7, *for* ο μαρ s αβιπ... *read* Ομαρ s αβιπ...

Page 1, l. 13, *for* † 6172 *read* † 617 $\frac{2}{3}$.

Page 3, last line *for* "or Reader or Epistoler, let him not fast" *read* "or Reader or Cantor, who does not fast."

Page 4, ll. 1, 2, *for* "let him abstain (from flesh)" *read* "let him be deposed."

Page 4, ll. 3, 4, *for* "and if he be a layman, let him separate himself," *read* "and if he be a layman, let him be separated."

Page 5, l. 12, *for* شهبها *read* يشهبها

Page 6, l. 7, *for* "for when light is thus," *read* "for if light is thus."

Page 9, l. 11, *for* سنح *read* سلخ

Page 10, l. 8, delete brackets.

Page 29, l. 17, *for* اذكر *read* اذكر and add on margin "Micah vi. 5."

Page 29, l. 19, *for* ادريتك *read* ادريتك

Page 29, l. 21, *for* "The third day, at the supper of the fourth Friday after the Passover" *read* "On Tuesday, the eve of the fourth week after the Passover."

Page 30, l. 9, *for* "I have done much for thee," *read* "remember what I have done for thee."

Page 30, l. 10, *for* "and I have redeemed thee," *read* "and I have taught thee."

Page 43, l. 4, *for* الانجيلين *read* الانجيليين; l. 16, *for* نيرين *read* النيرين, delete note 4.

Page 44, l. 13, *for* "the continuance of the lights, his rule," *read* "his rule as long as the sun and moon endure."

Page 51, l. 2, *for* "A.D. 1314" *read* "A.D. 1461."

Page 58, l. 1, *for* "after the glorious Birth" *read* "before the glorious Birth."

Page 59, l. 2, *for* واتجع *read* واتجع

Page 61, l. 11, *for* غرض *read* عرض

Page 61, l. 21, delete انا before لى

Page 75, l. 6, *for* مما *read* ما

Page 75, l. 16, *for* ويثبتها *read* ويثبتها

Page 76, l. 12, *for* "and to explain it" *read* "and to confirm it."

Page 76, l. 19, *for* "O Thou who dost create out of water!" *read* "O Thou Creator! from what we have sinned (in)."

Page 77, l. 16, *for* سينا *read* سينا

Page 79, l. 8, *for* مضوة *read* مضرة

Page 79, l. 12, *for* والمصاعد *read* والمصاعد

Page 81, l. 11, *for* منك *read* صك

Page 81, l. 25, *for* حركسندوس *read* خريسندوس

Page 82, note, *for* ελείσον *read* ἐλέησον, and in line 24, delete ¹ after "Chrysandus."

PREFACE.

THE present volume is a natural sequel to Mrs Gibson's Catalogue of the Arabic MSS. in the Convent of St Catherine on Mount Sinai, which forms the third number of this series. The idea of compiling it was first suggested to us by the late Dr Robertson Smith, who remarked, "Arabic dated Manuscripts are just what we want." But it was only in 1897, on the occasion of our fourth visit to the Convent, that we set about photographing specimen pages in earnest, choosing, so far as possible, pages which tell their own tale about chronology. The dates have been re-verified by Mrs Gibson at Sinai both in 1902 and in 1906. They are sometimes misleading, as a date which at first appeared trustworthy has been found on closer examination to belong, not to the MS. in which it appears, but to that from which the said MS. was copied; or again it may merely be the record of a special examination of the MS. by some important person several centuries after it came into being. Therefore if in any case there should be a discrepancy between a date given in this volume and one already published in No. III. *Studia Sinaitica*, the former is always to be preferred.

We have tried to give at least one specimen of each century, between the eighth and the eighteenth inclusive. For our illustration of the eighth century papyrus we are indebted to the kindness of Dr B. Moritz, Director of the Khedivial Library, Cairo, who allowed us to photograph it. Strictly speaking, this is not a Christian document, but neither is it a specially Mohammedan one. By Mr A. G. Ellis of the British Museum, we were guided to Nos. II. III. XXVIII. XXX. XXXII. all of which were photographed by Mr Donald Macbeth, while M. Léon Dorez of the Bibliothèque Nationale, Paris, did us a like service with regard to No. XXVI. We owe special thanks to Dr Bernard Grenfell, of Queen's College, Oxford, for deciphering the few crabbed lines of Greek commercial cursive on the papyrus. They are not now difficult to read, with the help of his copy; but before that copy was made, they had baffled us as much as driftwood from the Atlantic Ocean baffled the

Spaniards before the discovery of America. We have also to thank Professor Edward Granville Browne, of Cambridge, for a few hints about the Arabic words on that papyrus. Professor D. S. Margoliouth, of Oxford, has helped us in the understanding of some obscure phraseology, especially in Nos. V. IX. XIV. XVI. XXXI. XXXV. XXXVII. and XXXVIII. and has also kindly executed a task which exceeded our competence, and which was yet necessary for the utility of the book ; we mean the Introductory Essay on its calligraphy.

In conclusion, as we are told by Deacon Simeon, the copyist of No. XXXVI. that imperfection exists in the soul of Nature, and the defects of the sons of Nature are not unknown ; we would echo his prayer that every one who reads in this book, and finds any defect or fault and puts it right, God may put him right in this world and in the other one.

AGNES SMITH LEWIS.

MARGARET DUNLOP GIBSON.

INTRODUCTORY OBSERVATIONS.

THE study of Christian Arabic, which had scarcely commenced when Dozy published his Supplement to the Arabic Dictionaries in 1881, has now become fairly popular. Besides a variety of Christian Arabic texts published in England, France, and elsewhere, we have now a sketch of the history of Christian Arabic literature and an account of its dialect, both from the pen of Dr G. Graf. The present publication richly illustrates its palaeography.

The chief predecessor of Mrs Lewis and Mrs Gibson in this field is the very eminent Arabist H. L. Fleischer, in the third volume of whose *Kleinere Schriften* are republished three papers (from the *Z. D. M. G.* for 1847, 1861 and 1864) accompanied by plates, illustrating Christian Arabic scripts. Facsimiles of several are also to be found in the beautiful volume edited for the Palaeographical Society by the skilful hand of the late Dr W. Wright. Some specimens of the Christian Arabic MSS. of the Sinai Library were published in facsimile in the Cairene Journal *Mukṭataf* for 1894 (XVIII. 367): they were taken from a large number put into the hands of the editors, the nature of whose magazine prevented their using the whole. Some photographs of MSS. from the same collection are given by Mrs Gibson in Nos. II. and III. of *Studia Sinaitica*, and in Nos. VII. and VIII. of the same series; also by Mrs Lewis in *Horae Semiticae*, No. III. In the Russian publication called *Zapiski Vostochnavo Otdyelenia* XVI. (1905) there are three plates from the Sinaitic MS. 460.

The subject has not ordinarily been treated independently, owing to the difficulty of separating Christian from other Arabic writing. Perhaps the name "Christian type" may be assigned to the handwriting illustrated in the frontispiece, in *Studia Sinaitica*, III. p. 89, and XI. Plates I—8, and in the Russian publication quoted: perhaps too facsimiles II. and III. show a tendency to introduce Syriac forms into Arabic letters, or at least give the latter a suggestion of the Syriac script. And in general, if the Christian documents of the fifth century A.H. and later be compared with contemporary Moslem documents, a certain stiffness, a certain approximation to the "square character" is often found in the former which is not found in the latter. The Moslem scribe seems to work with greater ease and greater certainty. The Moslem leaves something to the reader, the Christian allows no ambiguity for him to settle.

Nevertheless the main tendencies in the development of Moslem calligraphy were reproduced in the Christian scripts, for reasons which can easily be made out. Zealous Moslems of an early period forbade non-Moslems to acquire the Arabic language: in the charter given to the Christians by Omar it is expressly stipulated that the former shall not read or write Arabic or use the Arabic language (von Kremer, *Kulturgeschichte*, I. 102, 3). This rule was presently found so vexatious to both conquerors and conquered that it had to be relaxed. And when the Arabic language came to be used in the bureaux, Christians and members of other tolerated sects were known to be specially qualified for clerical work. The *Kātib Naṣrānī*, "Christian Secretary," is a person who meets us constantly in Moslem history: and though many a ruler issued edicts forbidding the employment of non-Moslems in any government posts, the force of circumstances caused these edicts to be speedily annulled. A record of their enforcement and repealing meets us most frequently in the history of the Mamluke dynasty, but examples occur far earlier: Omar II. (100 A.H.) issued an edict of this sort (Von Kremer, *ibid.* II. 167), and in 501 A.H. (Ibn al-Athīr, Cairo 1303, X. 160) a vizier resumes office on condition that he employs no non-Moslems. The Christian or other non-Moslem secretary was frequently compelled to personate a Moslem in his official compositions, and even to exhibit familiar acquaintance with the Coran. Thus the famous Secretary of State Ibrāhīm Ibn Hilāl, who was a Ṣabian, "associated with Moslems on the friendliest terms, fasted with them during Ramaḍān, and knew the Coran so well by heart that it floated on the tip of his tongue and the nib of his pen" (*Letters of Ibrāhīm*, Lebanon, 1898, p. 5). There were indeed pious grammarians who would sooner starve than teach an Unbeliever the Coran, or even the grammar of Sibawaihi, in which verses of the Sacred Book were to be found: but the ordinary teacher could not afford to be particular. And it would seem that the chief teachers of writing as well as the great grammarians were ordinarily, if not always, Moslems.

The writing of the Christians was from this cause assimilated to that of the Moslems: and to write well was a step on the road to promotion. "There was (says Ṭabarī, III. 1181) a certain Faḍl Ibn Marwān, attached to a provincial governor, as writer: and he wrote a good hand. Presently he was associated with a clerk of Mu'taṣim (afterwards Caliph), and wrote under his supervision: on this man's death Faḍl got his place, and himself had a clerk under him. His fortunes rose with the fortunes of Mu'taṣim, he went with him to Egypt, and got control of the whole wealth of the country. Before Ma'mūn's death he came to Baghdad, and acted for Mu'taṣim, giving such orders as he thought fit in Mu'taṣim's name: when

Mu'tasim came to the capital as Caliph, Faḍl was the real Caliph, having under him all the bureaux." Similar stories of promotion starting with the possession of a good handwriting are common: and the fortunate persons were often Christians and sometimes Jews.

On the other hand Arabic never became the religious language of any Christian sect, or of the Arabic-speaking Christians as a whole: whence the ordinary cause for the development of a special script was wanting. Syriac, Coptic, or Armenian, remained the religious language of the Christian communities, even (in the first two cases) after the majority of the people had ceased to understand them. Syrians, Jews, and Samaritans, when writing Arabic for purposes connected with the religious communities to which they belonged, often preferred to employ their national alphabets. When they used the Moslem script, it was ordinarily to their interest to conceal rather than to flaunt the fact that they did not belong to the Moslem community.

A considerable number of books written by Christians were of course intended for the public market. Such were medical and philosophical treatises and in general works dealing with science. In these the religion of the author appears in the nature of the formulæ with which his book opens and closes: otherwise there may be little or nothing whereby it can be detected. But even translations of the Old and New Testaments were often intended for all classes of readers. And the better sort of Mohammedan theologians and historians, such as Ibn ẖṭaibah and Fakhr ad-dīn ar-Rāzī, exhibit a fair acquaintance with their contents. On the whole then in the case of works written in both the language and the script of the Moslems, it is best to suppose that the authors usually intended contributing to the national literature of an Arabic-speaking country, rather than to that of their own religious community only. We are therefore prepared to find the modifications of the script noticeable in works emanating from the leading community imitated by those of subordinate communities. The facsimiles therefore should be studied side by side with other works illustrating the development of Arabic handwriting, such as those appended to the Oxford and Berlin Catalogues of Arabic MSS., the *Aegyptische Urkunden aus dem königlichen Museum zu Berlin*, and Moritz's magnificent *Arabic Palaeography*. For the origin of the Arabic script we cannot do better than refer to Berger's *Histoire de l'Écriture dans l'Antiquité* (Paris, 1891). A list of works by Arabic writers on the theory and practice of calligraphy is given by Ahlwardt at the beginning of vol. I. of his monumental *Arabic Catalogue*. Examples of different styles of hands are given by A. P. Pihan, *Notice sur les divers genres d'écriture ancienne et moderne des Arabes*, etc. (Paris, 1856). The treatise called *Khatt u Khattātān* of

Ḥabīb Efendī (Constantinople, 1306 A.H.) contains little besides biographical notices of leading calligraphers.

Facsimiles I. II. III. stand apart from the rest, as representing decidedly early forms of writing. A well-known tradition ascribes the invention of diacritic points to the instigation of the famous or notorious proconsul al-Ḥajjāj Ibn Yūsuf. "Abu Aḥmad al-ʿAskarī in his work on textual corruption states that people continued reading out of the Coran of ʿUthmān Ibn ʿAffān for over forty years to the days of ʿAbd al-Malik Ibn Marwān: by that time the amount of textual corruption had become very serious and spread over the whole of ʿIrāk, so that Ḥajjāj had recourse to his scribes and asked them to invent diacritic signs for the letters that looked alike: and it is said that Naṣr Ibn ʿĀṣim undertook this task. He invented the dots, single and in pairs with differences of position. For a long time people continued to write all their texts with dots. Even so however corruption of the text was found to occur, and they invented the system which is called *ʿijām*, which they employed in addition to the dots" (Ibn Khallikān, I. 155). The date of Ḥajjāj¹ (on whom M. Périer has recently published an exhaustive study) is the first century of Islam—he died in 95: the first of the Lewis-Gibson facsimiles is of a deed written eight years before that event, 87 A.H. The dots being still novelties, we are not surprised to find no trace of them in the deed. Karabaček, on the basis of an exhaustive study of papyri, finds evidence for the employment of the diacritic dot under B in documents dated 81—96 and for that of the double dot under Y in documents dated 82—89 (*Denkschr. der Wiener Akademie, ph.-hist. Kl.* xxxiv. 225).

Facsimiles II. and III. are similar to the handwritings described by Fleischer in the papers referred to above. Of the first we might use his description, "ein steifes, sich noch eng an das Kūfī anschliessendes Neskhī." The wide space left after the non-attached letters is similar to that in Fleischer's Tab. V. On the other hand, except for the sign of the feminine the points seem regularly employed, and indeed in the Eastern style, and the vowel U is occasionally inserted. The writing however of the two dots over the sign of the feminine is a proceeding which some grammarians at least do not recognize: thus in the *Maḳāmah* of Ḥarīrī (No. vi.) which contains an epistle with alternate words of dotted and undotted letters, the sign of the feminine is treated as undotted.

An archaism common to these two hands is the protraction of the stroke

¹ An example of the difficulty occasioned by the want of dots in Ḥajjāj's time is given in Mubarrad's *Kāmil*, I. 291, ult. (Cairo, 1308.) Jāḥiẓ, *Ḥayawān*, I. 55, implies that in the time of Hishām Ibn ʿAbd al-Malik (ob. 125 A.H.) a dotted letter could not be confused with an undotted one.

of the Alif below the line of the letter to which it is attached. The Jim and two following letters resemble in their angle a Syriac G: the Dāl is of the form of a Nestorian D; the Šād is almost rectangular: the Kāf (medial) resembles an Estrangelo Q: the final Kāf is similar to Dāl and to Ṭā; the medial Mīm is above, not below the line; and the medial form of the Hā resembles the initial. Finally in facsimile III. there are specimens of the Kufic final Nūn, and final Yā, and also of a Syriac 'Ain. Probably in facsimile III. the writer's hand is decidedly influenced by the habit of writing Syriac.

The writing of the frontispiece is curious, and exhibits many archaisms, especially in the forms of the Dāl and Ṭā: the hook at the top of this letter and at the top of the Lām is also found in the MS. of which there is a facsimile in the *Muḥtataf* XVIII. 367 (fig. 3) as well as in facsimile III.

Archaic handwritings are usually preserved (1) in sacred books, (2) on coins, (3) in inscriptions. In these sorts of writing the old style was long maintained by the Moslems. Since the Arabic versions of the Bible had only a moderate degree of sanctity attaching to them, it was natural that the Christians should extend to their religious books, as well as to others, the modifications that became popular in the writing of the national language. Yet deliberate attempts at reproducing the script of an old copy are not wanting. Ibn Khaldūn notices that men often intentionally imitated the bad writing of a saint, hoping to be spiritually benefited thereby.

On the history of Arabic writing there is a passage of some length in the Bibliography of Ḥājjī Khalīfah (III. 149), the bulk of which is taken from the *Fihrist* (pp. 7—9). Since neither of these authorities give illustrations, their statements are very hard either to understand or to criticize. The author of the *Fihrist* (377 A.H., 987 A.D.) mentions Ibn Muḥlah (ob. 328 A.H.) as the finest penman (with one other) of all who had lived up to his time: but he does not make the assertion which we find in later writers (e.g. Ibn Khallikān, II. 81) that Ibn Muḥlah was the person who altered the Arabic script from the Kufic to "the present style." This change is sometimes however assigned to a later penman, Ibn al-Bawwāb (ob. 413 or 423, Ibn Khallikān, I. 436), whose calligraphy was so famous in his own time that even a *blind* poet (Abu'l-'Alā of Ma'arraḥ, *Siḡṭ al-zand*, II. 44) could draw an image from it. Of course the supposition that either of these writers invented *naskhī* is contradicted by the fact that the *naskhī* type goes back to the very commencement of Arabic writing. Still it is likely that the influence of these calligraphers was very great, and it is noticeable that the change from the type of fac-

simile III. to that of facsimile IV. is much the most decided in the collection; the first of which is before, the latter after Ibn Muḥlah's time. The manipulation of the script is altogether more facile, somewhat like that of a grown-up person as compared with the rigidity and stiffness of a child's handwriting. In facsimile IV. we see the first examples (in this collection) of the practice of distinguishing the *undotted* letters by writing minute forms of them underneath (in the case of Ḥa, Sīn, Šād, 'Ain) or a sign above (chiefly in the case of R and Sīn). Perhaps the distinction of the undotted letters in this way is what is meant in the passage quoted from al-'Askarī by *ṣ'jām*, since its purpose was to provide extra security against corruption, after the dots had been found insufficient.

The methods employed are collected by Wright in his *Arabic Grammar*, I. 4, to whose observations one is added by Salhani in the Preface to *al-Akhlṭal*, p. 7. The volume of Ḳalḳashandī which he quotes has not yet been issued by the authorities of the Khedivial library. Most varieties will be found illustrated in the facsimiles, but it is not yet possible to assign their employment to special ages or schools. The *muhmilah* sign (as these are called) over the Sīn of the word Masiḥ (Christ) in facsimiles XXI. XXV. and XXXIII. seems intentionally to take the form of a cross. The sign on the Sīn of Yasū' (Jesus) is in the form of an acute angle, with the apex downwards. On other words in the same page (facsimile XXI.) it takes the form of a line slightly inclined from the horizontal, originally meant for a repetition of the letter itself. In facsimile XXII. this is used for the Sīn of Yasū'. In facsimile XII. it is a curved line, still more suggestive of the original letter. In facsimile XXXIII. it takes a form very similar to that of the hamzah, except in the case of Masiḥ, where the cross is retained. The hamzah form is again found in facsimile XXXVII. The letter which most frequently takes a *muhmilah* sign in these facsimiles is the Rā: the Dāl is scarcely ever, if at all, thus distinguished. There are however quite late MSS. in which the scribe regularly puts a dot under it¹.

The epoch marked by the work of Ibn Muḥlah is equally apparent in the facsimiles published by Wright: compare his Plate XX. of 272 A.H. with Plate XCVI. of 348.

The alterations which handwriting underwent in Eastern Islam after this time were slight. According to Ibn Khaldūn (translated by de Slane, II. 399) another epoch was marked by the copies of Yāḳūt of Mausul (ob. 618 A.H.) and the Saint 'Alī al-'Ajamī: Ibn Khallikān (ob. 671) knows

¹ An example is the Bodleian MS. of Yāfi'ī's History.

of Yāḳūt as a calligrapher, but does not, like Ibn Khaldūn, state that his writing formed the model followed throughout Eastern Islam. Ḥājji Khalīfah adds some more names: the geographer Yāḳūt (ob. 628) and Yāḳūt al-Mustaʿsimi (ob. 698), "whose fame filled the earth." Probably then the type of writing in use in the seventh century (A.H.) was set by Yāḳūt of Mausul, the type in use in the eighth by Yāḳūt al-Mustaʿsimi. Ḥājji Khalīfah adds that the styles of writing in which these persons excelled were six: Thulth, Naskh, Taʿliq, Raiḥān, Muḥaḳkaḳ, Riḳāʿ. Several of these are mentioned in the *Arabian Nights* (ed. Macnaghten, I. 94, cited by Dozy). Ḥabīb Efendī observes that the *Raiḥānī* style suits Corans and Prayers, the *Naskhī* Commentaries and Traditions, the *Thulth* Histories, the *Tauḳīʿ* Firmans and Rescripts, the *Riḳāʿ* Letters, the *Muḥaḳkaḳ* Verses. He adds that in *Thulth* four parts are straight, and two round; in *Muḥaḳkaḳ* $1\frac{1}{2}$ parts straight, and the rest round; in *Tauḳīʿ* they are equally divided. Plate XI. of our facsimiles belongs to the Riḳāʿ style: in letters (says Ḥājji Khalīfah) it is undesirable to insert dots, except where there is some danger of ambiguity: to insert them all is rather to imply that your correspondent is unskilled in reading hands. The writer of this MS. (though it is not an epistle) is decidedly sparing with them. He also has a tendency to omit the "teeth" of the Sīn, and to attach the non-connecting letters to those that follow (e.g. in maḳṣūd, line 9). All these are found in facsimile V. (of the fourth century), and even in very early specimens of Arabic writing (see Abel, no. 6 of the year 259 A.H., 873 A.D. as read by Karabaček, *W. Z. K. M.* XI. 12). The others are all naskhī, though X. and XXVI. show a faint tendency towards taʿliq.

It now becomes the problem of the palaeographer to discover clues by which to date undated MSS.: and this problem is no easy one, although numbers of facsimiles of the same century put together (as they are here and in the Moritz collection) leave a distinct impression of uniformity on the mind; it is however hazardous to attempt to fix the date at which any particular form of letter first came into use, or that at which it went out of fashion. Indeed such innovations as can be traced seem ordinarily to be the introduction into the Naskhī hand of forms already in use in the Riḳāʿ hand.

The perpendicular form of the connected Dāl and the final Nūn resembling Rā which occur in facsimile IV. seem characteristic of that period (later fourth century A.H.). At this period too the (final or isolated) Bā and Tā are often unfinished towards the left; facsimile VI. (which is much later, 551 A.H.) illustrates this practice better than IV. Experts in handwriting will very probably be able to observe much more.

The persistence of the employment of the initial for the final Kāf is very noticeable. The final form (similar to final Lām, only that the latter is below the line) meets us first in facsimile XIX. (671 A.H.), line 2 : in facsimile XXIII. a similar form, with a top stroke, is found in line 1, whereas the employment of the initial for the final form occurs in the same page. In XXI. the initial form is used (684 A.H.), and examples of it occur as late as 994 (facsimile XXXIV.). The form with a minute kāf inserted (looking like a hamzah) is found in facsimile XXVI. (714 A.H.). With this handwriting generally compare Ahlwardt XX. of 804 A.H. The employment of both the minute kāf and the top stroke (which most calligraphers regard as an inelegance) is found in facsimile XXXVI. (1036 A.H.).

The forms of the Alif retain some archaisms in quite late MSS. : so the protraction of the connected form below the line is illustrated in XV. (A.H. 619), but perhaps not later. The form (isolated) in which the bottom curves towards the left appears in quite recent MSS. (e.g. facsimile XXXI., A.H. 994). A form in which the top is hooked towards the left occurs chiefly in the inelegant writing of facsimile XIV. (A.H. 600).

Among the principles of calligraphy analysed by Ḥājji Khalīfah after Abu'l-Khair one is that attention should be paid to what is called "justifying," i.e. seeing that the lines begin and end at the same point. Some of the facsimiles (e.g. VII. XVIII.) show clear signs of the line or lines employed for the guidance of the scribe in this matter. The treble dots at the commencement of many of the lines in facsimile XIII. probably serve the purpose of the inverted comma, a sign similar to which is often found in Western MSS. : if this be the purpose of the dots, the places for them have not always been felicitously selected. The use of the Hā to fill up a line that would otherwise be imperfect, which occurs in facsimile XV., is common in Arabic MSS.

The Mohammedan custom of prolonging the B of *Bism* in the Invocation at the commencement of books or chapters was, as Fleischer observed, imitated by Christians : facsimiles XIV. and XXIX. offer good examples. The prolonged B is said to be compensation for the loss of the Alif in this formula.

The orthography and vocalization belong to the subjects of which Dr Graf has treated rather than to palaeography. Both are frequently faulty.

D. S. MARGOLIOUTH.

INTRODUCTORY NOTES.

THE manuscript which has supplied us with a frontispiece is not dated. It was discovered by Mrs Gibson in 1902 and is therefore not included in the Syriac and Arabic catalogues which we made in 1893. Our reason for placing it in this volume springs from a wish to make its existence better known. It is numbered 514, and is noted in Mrs Gibson's Catalogue of the Arabic MSS. in the Convent of St Catherine on Mount Sinai (*Studia Sinaitica* III.) as an ἀφηρημένον. The story of how she found it is in the *Expository Times* for 1902, pp. 509, 510.

The manuscript is a palimpsest. It has a stout binding much broken at the back. The leaves are of good, fine vellum, measuring about 23 centimètres by 15.

The upper script is Arabic, in a hand which has been assigned to the end of the IXth or beginning of the Xth century, and is considered to be an exclusively Christian one. A specimen of the same writing is to be seen in Plate XX. of the Palaeographical Society's facsimiles, Oriental Series. It is from the Vatican Codex Arab. 71 which is dated A.D. 885; and another specimen is in the upper script of a palimpsest belonging to me, and of which I have published several facsimiles in No. XI. of this series.

The text of the upper script in Sin. Arab. 514 contains four sermons by Jacob of Serug. The first one, with which the book in its present defective condition begins, is on the subject that no man may alter the least value of anything which our Lord has said in the holy Gospel.

The remainder of the text is for the most part a martyrology. The names of the martyrs are not very easy to identify; but Mrs Gibson observed those of Philemon, Euthalius, Cyricus and Julitta, Eustratius and Arsenius.

Mrs Gibson says: "I could decipher little of the under script without using the reagent (hydrosulphuret of ammonia), but, whenever I painted a page with it, the Syriac lines came up clearly, and were very easy to read. I consider this handwriting to be not later than the VIth century, but I am not an expert, and it seems to me probable that, being a palimpsest, it may be the oldest Peshiṭta in existence. Its appearance tells at once that it is not quite so ancient as the Old Syriac palimpsest discovered by Mrs Lewis in 1892. I had ample opportunity to place the two together, and there can be no question about their relative antiquity.

"The first page I tried was f. 162^b which began at John vii. 10, col. 1, ending at ἄλλοι in v. 12. Col. b began at v. 16 and ended at v. 18. This shows that the leaves of the original Syriac manuscript have been folded in two to meet the wants of the Arabic martyrologists in the IXth or Xth century."

On f. 173^b Mrs Gibson found part of the *Transitus Mariae* in Syriac, but she does not believe there is much of it.

In the binding is a fragment of a Syriac hymn in honour of the Virgin.

Our second facsimile is from a photograph taken by Mr Macbeth. The slightly Cufic form of some of the letters speaks for its antiquity. It is the earliest dated Arabic MS. in the British Museum. Its author, Theodore Abu Qurrah, Bishop of Harran and Nisibis, lived about the end of the IXth century, and was a pupil of St John of Damascus. It contains a treatise on Image worship which has been published by Dr J. Arendzen, and also, in its first part, a Defence of Christian Doctrines, of which a portion has been edited by P. L. Malouf, S.J., in the *Machrig* (Vol. VI., No. 22, p. 1011). Dr Malouf adduces reasons for believing that the treatise which occupies the first part of the volume is due to the same Theodore Abu Qurrah. He also states his conviction that Or. 4950 is the oldest dated Christian MS. extant.

This MS. has furnished the subject for a paper read by Professor Burkitt before the Cambridge Philological Society in 1896 on St Charitan. He maintained that the rare Syriac words ܫܝܩ and ܫܝܩܐ and the Arabic word سيق are equivalent to the Greek word *Δαύρα*, which originally meant "alley" or "lane." Mrs Gibson, before she had heard of this paper, identified the word سيق with the Greek *σηκός* which means "a fold." We both think that the Arabs are much more ready to assimilate (and often to mangle)¹ a foreign word than to translate it. My friend Dr Porphyrius Logothetes, the present learned Archbishop of Mount Sinai, tells me that this term was in ancient times applied to what is now called the *Βῆμα*, that is the space screened off from the body of the church just behind the holy table. That the *Βῆμα* should have been used as a *scriptorium* will surprise no one who has become acquainted with the habits of Oriental priests. But the origin of سيق may possibly be more humble and modern. Archbishop Porphyrius has suggested that it probably comes from a habit which the Greeks have of calling a church, and also a monastery, *ὁ οἶκος*. They say, for example, that they are going *εἰς οἶκον*, "to a church, or to a monastery," and the Arabs may easily have shortened it into سيق by dropping the first and last syllables, just as they have turned *εἰς τὴν πόλιν* into Stamboul or Istambûl. English scholars will please remember that the Greeks pronounce *οἶκον* "eecon." As the word is again used in No. XXXV. with the sense of "cloister" it was evidently also applied to the whole monastery, which might well be called a fold.

¹ Cf. Gawâlikî, *Almu' Arrab* (Sachau), p. 5: اعلم انهم (العرب) كثيرا ما يجترون على تغيير الاسماء الاعجمية اذا استعملوها.

We have not been able to find the text of No. XIV. in any printed book. There was more than one Evagrius or Evaristus connected with Constantinople, from the Bishop who reigned in A.D. 370 to the celebrated historian who accompanied Bishop Gregorius of Antioch to that city in the VIth century. The emperor to whom this apology is addressed appears to be Constantinus VII. Porphyrogenitus. It belongs therefore to the close of the VIIIth century.

The Greek text of No. XVI. will be found in the works of Gregory Nazianzen, Oratio XXXII., cap. ix. This is numbered XXI. in the Sinai MS.

The Syriac text of No. XX. is in the Roman edition of Mar Ephraim, vol. i., p. 172. It is the beginning of the Sermo in Patres Defunctos.

In the last line of No. XXII. we at first found *وهو له وللامرة برسر قلايته* untranslatable and were inclined to adopt the suggestions of the Sheyk Muhammed 'Asal to read *وللامرة* and *تلايته*, translating "it belonged to him and to the community in the order of its reading." But Professor Margoliouth thinks that *امرة* is the plural of the Syriac word *ܐܡܪܐ* or *ܐܡܪܐ*, cantor (see *Theo.*, p. 245).

We have failed to find the text of No. XXVI. in any of Mar Ephraim's works.

The extract from the Lives of Saints which appears in No. XXVIII. is practically the same as what I have already published in the Mythological Acts of the Apostles, page 83 (*Horae Semiticae* III.).

A text which nearly corresponds to that of No. XXXII. will be found in the Arabic version of Joseph ben Gorion, printed at Beirut in 1872.

The Greek text corresponding to No. XXXVIII. will be found in *Migne's Patrologia*, vol. LXIII., pp. 16, 17.

The Greek and Latin text of XXXIX. will be found in Migne, vol. LXXXVIII., pp. 627, 628, and that of XL. in the same volume, pp. 1207, 1208.

All the MSS. which have furnished us with specimen pages are paper, with the exceptions of Nos. II., III. and the frontispiece, which are vellum, and No. I., which is papyrus.

But this does not raise the suspicion as to their antiquity which would occur to us in the case of codices written in Europe. Paper was used in the East for several centuries before it was known to the Westerns. It had not made its way to the neighbourhood of Antioch in the year when John of Beth Mari, the Stylite, turned a manuscript of the Old Syriac Separate Gospels into one of the oldest of extant palimpsests by writing his biographies of Holy Women above them, but we find the story of its origin clearly told in Dr Karabaçek's Introduction to his "Guide to the Museum of the Archduke Rainer Papyri." Two Chinese papermakers were taken prisoners by the Arabs in a battle where the latter defeated the combined forces of the Chinese and the Turks at Kangli, on the banks of a river named Tharâg in Transoxonia, in July A.D. 751, accounts of the battle being extant in the chronicles of both victors and vanquished. These papermakers continued to practise their craft in Samarkand, and about A.D. 790 a Government paper-factory was established

at Baghdad during the reign of Harûn al Raschid. The Chinese made thin paper of the bark of the mulberry tree; and the Arabs produced a more serviceable article out of linen rags. Flourishing factories for its manufacture existed in Arabia, Egypt, Syria, and North Africa long before it found its way into Europe by way of Damascus, under the name of *charta Damascena* or *charta bombycina* from the town of Hierapolis, which was then called Mambidsah of Bombyca. It is therefore not surprising that our third facsimile, although it is taken from a paper manuscript, bears the date of A.D. 988 although there are no extant Greek paper manuscripts before the middle of the XIIIth century¹.

There are 47 dated Arabic manuscripts in the library of St Catherine on Mount Sinai. Fifteen of these are not included in this volume. In two cases we have given a second example from the same manuscript, because the date page did not offer a good specimen of the hand-writing.

¹ Cf. *Encyclopaedia Britannica*, sub "Paper."

AGNES SMITH LEWIS.

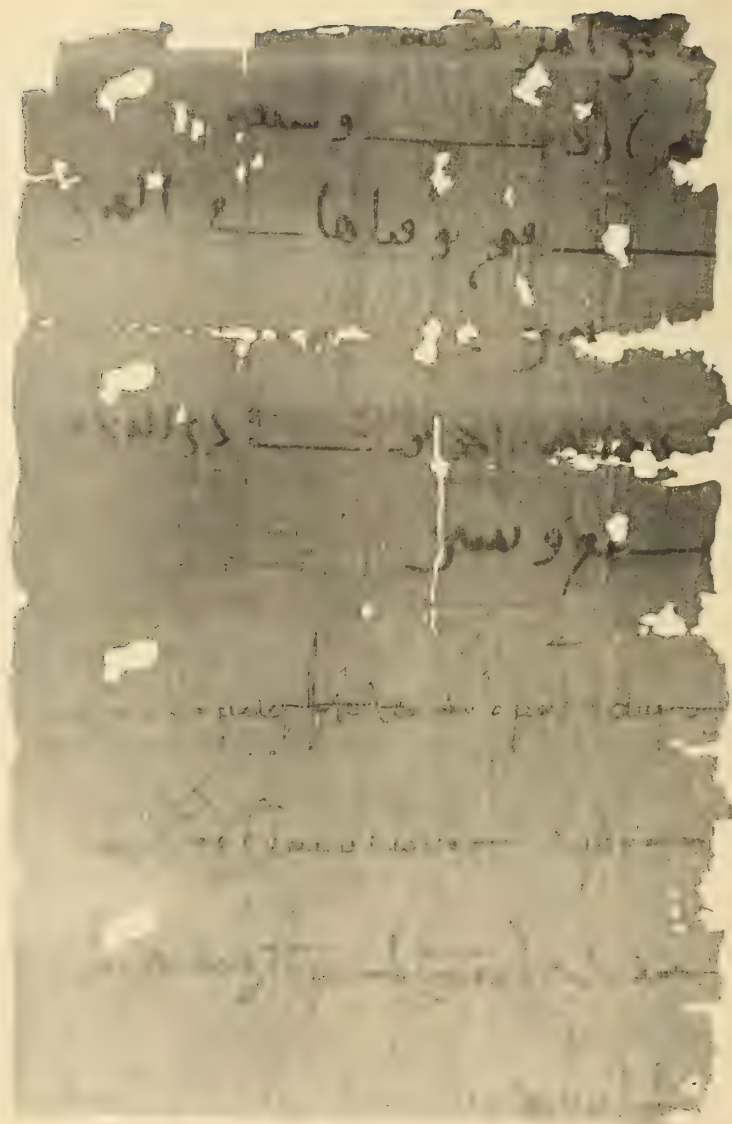
DESCRIPTION OF MANUSCRIPTS.

- II. British Museum, Or. 4950, vellum, 237 leaves, most of them $7\frac{3}{4}$ inches by $6\frac{1}{4}$. The lower outward corner of each leaf is invariably rounded off.
- III. British Museum, Or. 5008, vellum, 53 leaves, $8\frac{1}{4}$ inches by 6.
- IV. Sinai 139, paper, about 167 leaves, 21×14 centimetres.
- V. Sinai 580, paper, about 206 leaves, 20×16 , from 8 to 12 lines on page.
- VI. Sinai, paper, about 195 leaves, 18×13 .
- VII. Sinai 69, vellum, about 147 leaves, 18×13 .
- VIII. Sinai 417, vellum, about 303 leaves, 21×17 .
- IX. Sinai 410, paper, about 165 leaves, 17×12 .
- X. Sinai 97, paper, about 383 leaves, 5 being blank, 14×10 .
- XI. Sinai 445, paper, about 435 leaves, 16×11 .
- XII. Sinai 82, paper, about 241 leaves, 22×13 .
- XIII. Sinai 117, paper, about 139 leaves, 23×16 .
- XIV. Sinai 420, paper, about 193 leaves, 29×22 .
- XV. Sinai 13, paper, about 383 leaves, 25×16 .
- XVI. Sinai 276, paper, about 355 leaves, 24×16 .
- XVII. Sinai 122, paper, about 221 leaves, 25×17 .
- XVIII. Sinai 408, paper, about 161 leaves, 36×25 .
- XIX. Sinai 95, paper, about 329 leaves, 18×14 .
- XX. Sinai 439, paper, about 359 leaves, 22×14 .
- XXI. Sinai 104, paper, about 269 leaves, 3 being blank, 21×14 .
- XXII. Sinai 89, paper, about 194 leaves, 28×21 .
- XXIII. } Sinai 99, paper, about 209 leaves, 30×22 .
- XXIV. }
- XXV. Sinai 91, paper, about 249 leaves, 22×14 .
- XXVI. Bibliothèque Nationale, Paris, Fonds Arabe 159, paper, 170 leaves, $25\frac{1}{2}$ centimetres by 17, 15 lines on each page. Dated in the year 1130 of the Martyrs.

- XXVII. Sinai Cod. Arab. 397, paper, about 267 leaves, 31×21 .
- XXVIII. British Museum, Or. 1327, No. 8 in Supplementary Catalogue, paper, dated 1050 Anno Martyrum. Paper, 242 leaves, $9\frac{1}{2}$ inches by $6\frac{3}{4}$. Evidently written in Egypt. The sections are marked in the margin by the hand of the scribe with Coptic numerals.
- XXIX. Sinai 628, paper, 23×17 .
- XXX. British Museum, Or. 1330, No. 14 in Supplementary Catalogue, paper, dated Wednesday the 1st of Mesuri, Anno Martyrum 1102. Paper, 267 leaves, 10 inches by $6\frac{1}{2}$. The author is Ephrem Syrus, but his name is not given.
- XXXI. Sinai 398, paper, about 304 leaves, 36×20 .
- XXXII. British Museum, Or. 1336, No. 31 in Supplementary Catalogue, paper, 169 leaves, 9 inches by $6\frac{1}{4}$. The date A.H. 899 is given from the earliest of several notes recording that the MS. had been read by someone. It is therefore probably older than A.D. 1493, though apparently of the fifteenth century.
- XXXIII. Sinai 121, paper, about 360 leaves, 28×20 .
- XXXIV. Sinai 135, paper, about 208 leaves, 28×21 .
- XXXV. Sinai 264, paper, about 208 leaves, 24×16 .
- XXXVI. Sinai 423, paper, about 615 leaves, 36×21 .
- XXXVII. Sinai 625, paper, about 108 leaves, 20×15 .
- XXXVIII. Sinai 626, paper, about 230 leaves, 31×22 .
- XXXIX. } Sinai 339, paper, about 179 leaves, 21×15 .
- XL. }
- XLI. Sinai 587, paper, about 23 leaves, 14×18 .

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I.



Papyrus.
Khedivial Museum, Cairo.
Eighth Century.

I. KHEDIVIAL MUSEUM, CAIRO. PAPYRUS.
EIGHTH CENTURY.

. كل اهل مدينه

اردب وسبعة ع[شر]

قمح توفياها فى الهدن

.

عبد الله اخر يوم فى ذى القعدة

سبع وثمانين

θ

εν ονοματι του θεου ο μαρ s αβιπ . . .

καθολ(ικῶν) ὀρρ(ίων) βαβυλωνος υμιν το(ίς

παραδεδωκ(α)τ(ε) ημιν επι τ(ης) παρού(σης) ἰνδ(ικτι)ο(νος) εδ() θε(

κωμ(ης) ἀρτ(αβας) χι3β[†] εξακοσια. δεκα επτ(ὰ δίμοιρον

* A.H. 87 = A.D. 705.

† 6172

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* لجمع السليبي قلنن واحد وشبعو * ايماس
 اسقف او قسيس او شماس او اعظمك او
 اسلك لا يصوم اربعين يوما الصيام العام
 و الجمعة و الاربعاء فليقطع الا ان يعتل بمرض
 جسد يمنع من ذلك وان كان علما في بقرده
 * ثم المصحف يعون الله وقوته ونعمته
 و كان كمال كتابه في اول يوم من دقيبر
 يكون من حساب سن الدنيا على ما يقبل في
 كنيسة القيامة بعد المقدس سنة سنة الاثني عشر
 و ثمان مائة وستين ومن سن الاكسندري سنة
 الف ومائة و ثمانية و ثمان و يكون من سن القويم
 في شهر ربيع الاول من سنة اربع وستين و ما تبقى
 * كتبه الخاكي المسكين الحقو اصطفا
 بن حكرم يعرف بالزمل في سن ماري حرم
 لمعلمه الاب الفاضل الكهر الدوجاني انا سليل
 عمه الله باذانت قوات فاذكر في لا
 نسا لا نسيك الله واقامك عن يمينه واسمعت
 ذلك الصوت البلي المصوب المفوح اذ يقول
 تعالوا يا مبادي ان رتوا الملك المعد لكم من قبل
 انسا العالم يكون لنا ذلك بشفاعة مريم الطاهرة
 و ماري نجنا و صلوات جميع الاله الابا الابود امين و امين

II. BRITISH MUSEUM ORIENTAL MSS. 4950. A.D. 876.

*Treatise on Christian Theology probably by Theodorus Abu Kurrah,
Bishop of Harran.*

f. 197^b ✥ لمجمع السليحين : قانون واحد وسبعين ✥ ايما

اسقف او قسيس او شماس او اغنسط او
ابسلط لا يصوم اربعين يوما الصيام العام
والجمعة والاربعاء فليقطع الا ان يعتل بمرض
جسد يمنعه من ذلك وان كان علماني يفرز ☉
تمر المصحف بعون الله وقوته ونعمته
وكان كمال كتابته¹ في اول يوم من ذميرس
يكون من حساب سني الدنيا على ما يقبل في
كنيسة القيامة بيت المقدس سنة ست الاف
وثلاثماية وتسعة وستين ومن سني الاكسندرس سنة
الف ومائة وثمانية وثمانين ✥ ويكون من سني العرب
في شهر ربيع الاول من سنة اربع وستين ومايتين
✥ كتبه الخاطي المسكين الحقيير اصطافني
بن حكم يعرف بالرملي في سيق ماري حريطن
لمعلمه الاب الفاضل الطهر الروحاني انبا بسيل
عمره الله ☉ اذا انت قرأت فاذكرني لا
تنسا لا نسيك الله واقامك عن يمينه واسمعك
ذلك الصوت البهي المحبوب المفرح اذ يقول
تعالوا يا مباركي ابي رثوا الملك المعد لكم من قبل
انشا العالم يكون لنا ذلك بشفاعة مرثيرم الطاهرة
وماري يحنا وصلوات جميع الابا الابرار امين وامين

✥

✥

✥

¹ Cod. كتابه

To the Council of the Apostles. The seventy first Canon. Whosoever
is Bishop or Elder or Deacon or Reader or Epistoler, let him not fast

forty days of the general fasts ; and on Friday and Wednesday let him abstain (from flesh) unless he be excused through bodily illness which prevents him from this, and if he be a layman, let him separate himself. The Book is finished, by the help and power and grace of God ; and the completion of its writing is on the first day of December, according to the reckoning of the years of the world which is accepted in the Church of the Resurrection of the Holy House (Jerusalem), in the year 6369 ; and of the years of Alexander the year 1188 ; that is, of the year of the Arabs in the first month Rebi' of the year 264. It was written by the poor contemptible mean Stephen son of Hakm known as the native of Ramleh in the cloister¹ of Mar Haretin, for his Teacher, the noble and pure and spiritual father, Anba Basil ; God give him long life ! When thou readest, remember me, forget not, may God not forget thee ! and may He place thee at His right hand, and cause thee to hear that beautiful and beloved and gladdening voice when He shall say 'Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world.' May this be ours through the mediation of the pure Lady Mary and of Mar John, and the prayers of all the righteous Fathers, Amen and Amen.

¹ Gr. *σηκός*

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اسمك وادعشاد مارقي كاهن افقود من شرمكم فيقيم
ثابت واحد ولا يمانه ان يكون ذات اود باح. والا فلا صوم هدا
نصه نده على مويص فليوا منه اسك انما عمل الاسقف واحد تقيمه
الا نفس بالعدل والكلام وبعها بالحوكات الفاضله الى الله
ويكون وديع شريف العقل مثل مواه بهيه مقرب يرد عيه القوا بين
التيه في ليكوهم قوبار نقي لله. فلما غيود لك فليبه على
اعوذ بوسن امكلمه الا هو انكم اعني يا اسكباب القوا ب
فكونوا غير ليس مملوه كلمه لكيم لا تكون قواد اعني الشيو
لان الموداد ان هكدا فاضله مادا تكون منها اسك ليس يعط
الله عطيه افضل من ايئه. فان لا تقدم اداعي شيهما فاعط
ما يعط الا اسك كيو فانك الا ايئه لا يقسم نقي نقي ان اد اعط
عليك افضل من يعط كيشو غوتقي منه اسك اعلم ان
اجمال هو العقل ليس الذي تهيه الا يادوا وجهه اذ مان فان نطوت
الما تنظر ما علم ان اسماحه سماحه العقل
مر واسمع والعدو والعكمه والوقاد لاد والامود و
القدس من الاوز وكل اوان والدهو الداهو امير وكبت
الخاصي دال ان اسير دس هو نبيان من سنه حصن ولفظايه
مكل من قوا او سمع نو حمر على من كبت و حمر كدوس قوا من الاصل

III. BRITISH MUSEUM OR. 5008. A.D. 917.

Apostolical Constitutions and Canons of Councils.

f. 53^a السمك واخر عشار فان قيل لك هذا فقول من شا منكم فليقيم
لنا ميت واحد ولا ينال ان يكون حراث او دباغ والا فاصغر من هذا
يضع يده على مريض فليبرا منه ايضاً انها عمل الاسقف. واخذ لتنقية
الانفس بالفعال والكلام يرفعها بالحركات الفاضلة الى الله
ويكون وديع شريف العقل مثل مراة بهية مقرب عن رعيته القوابين
النقية حتى يصيروهم قريان نقى لله. فاما غير ذلك فنجد عني
اغريغوريوس المتكلم في اللاهوت¹ اياكم اعني يا اصحاب المراتب
فيكونوا عين ليس مملوءة ظلمة لكيما لا نكون قواد الى الشر
لان النور اذا كان هكذا فالظلمة ماذا تكون منه ايضا ليس يعطا
الله عطية افضل من النية. فانت لا تقدم ابدا شى شبهها فاعطى
ما يعطا المساكين فان كرا الزانية لا يقسم نقى نقى ان اراد يعطى
قليل طيب افضل ممن يعطى كثير غير نقى منه ايضا اعلم ان
الجمال هو العقل ليس الذى تهبه الايادى او يحله الزمان فان نظرت
الى ما تنظر فاعلم ان السماحة سماحة العقل
تم والسبح والمجد والعظمة والوقار للاب والابن وروح
القدس من الان وكل اوان والى دهر الداهرين امين وكتب
الخاطى دانيال بن ارسين فى شهر نيسان من سنة خمس وثلاثماية
فكل من قرا او سمع يترحم على من كتب رحم من كتب ومن قرا ومن املا امين

¹ Cod. اللاهوت

fisherman, and another a taxgatherer. And if this be said unto thee, say : Whosoever of you will, let him raise up one dead man to us, and it does not matter if he be a husbandman or a tanner, and if not, then something less than this, let him lay his hand on a sick person, and let him be also healed by him ; for it is the work of a bishop, and he is

appointed for the purification of souls in deeds and words ; that he may raise them by excellent movements towards God. And let him be gentle, noble in understanding, like a clear mirror, bringing pure offerings from his flock that he may form them into a pure offering unto God. But yet besides this let us answer him, as saith Gregorius the Theologian, O ye! I mean O men in authority! be ye an eye not filled with darkness, so that ye may not be guides into wickedness ; for when light is thus, what will result from darkness? God has given no gift more excellent than conscience. And as for thee, thou never offerest anything like it. And give what He giveth to the poor. For the wages of a harlot are not distributed purely and reverently. And if he wishes to give, a little good is better than if one gives much that is not pure. Also know that beauty belongs to the reason, not what hands can prepare, nor time destroy. And if thou look to what thou seest, know that gifts are the gifts of reason.

It is finished. Praise and glory and might and honour be to the Father and the Son, and the Holy Ghost, henceforth, and always, and for ever and ever, Amen. And the sinner Daniel son of Arsîn wrote [this] in the month of Nisân of the year 305. And whosoever readeth or heareth, let him pray for mercy on him who wrote it. [May God] have mercy on him who wrote and on him who readeth it and on him who hath dictated it. Amen.

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فقالوا له لعلمك تلاميذه انت فكفرت ذلك
وماك انت انا فقال له واحد من عبيد زاس
العهده كان نسيب للذي قطع بطرس اذ
اراد انيك تخلصك من فم فمضاهيا بطرس
والوقت صاح الديك فامعدوا يسوع من عند
قباوا الى البلاط وكان بكفه وهم لم يدخلوا
السلام الا فتمسوا من اجل انهم يريدوا ان
يقتلوه فاما بطرس فاجابهم قائلا
يا رب اني امسكوا الشفتين ليسوع وجاه
ماك فارب ان الكفه حيث اجتمعوا اليه
والشوق فاما بطرس فلحقه من بعد حتى
وايضا ان الكفه فدخل داخلا وطلعت
الخدمه ايضا فاذ الامم ان زاس الكفه
والشوق فكلهم كانوا يطوبون سفادته

IV. SINAI COD. ARAB. 139. A.D. 988.

Lectionary of the Gospels.

فقالوا له لعلك من تلاميذه انت فكفر ذلك John 18. 25 f. III^b

وقال لست انا فقال له واحد من عبيد راس
الكهنة كان نسيب للذى قطع بطرس اذنه
انا رايتك فى البستان معه فكفر ايضا بطرس
ولوقت صاح الديك فاصعدوا يسوع من عند
قيافا الى البلاط وكان بكرة وهم لم يدخلوا
البلاط ليلا يتنجسوا من اجل انهم يريدوا ياكلون الفصح :

تقرا يوم الجمعة الكبيرة بالليل انجيل ثالث من متى Matt. 26. 57

فى ذلك الزمان امسكو الشرط ليسوع وجاءوا¹
به الى قيافا راس الكهنة حيث اجتمعوا الكهنة
والمشيخة فاما بطرس فلحقه من بعيد حتى بلغ
دار راس الكهنة فدخل داخلا وجلس مع
الخدام لينظر اخر الامر ثم ان راس الكهنة
والمشيخة كلهم كانوا يطلبون شهادات

¹ Cod. وجاءوا

وكانوا
يطلبون
شهادات

And they said unto him, Perhaps thou art one of his disciples? And he denied it, and said, I am not. And one of the servants of the High Priest said unto him, being a kinsman of the one whose ear Peter had cut off, I saw thee in the garden with him. And Peter denied again. And immediately the cock crew. And they made Jesus go up from beside Caiaphas to the palace, and it was morning, and they went not into the

palace, lest they should be defiled, because they wished to eat the Passover.

To be read on the Great Friday, in the evening. The third Gospel, from Matthew. At this time the officers took Jesus, and went with him to Caiaphas the High Priest, where were assembled the priests and the elders. But Peter followed him afar off, till he arrived at the palace of the High Priest. And he went in, and sat with the servants, to see the end of the matter. Then the High Priest and all the Elders sought for witnesses.

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في ايامه ثمان وعشرون سنة
 ومن قال يندى الكتاب من العول الذي من كتاب الجديش
 من وقت ارتفاع المسيح سيدنا الى السما عجزه وعجزت جميع
 الجديش ونذكر الاخلاصات وما جرت وعان في العام
 من ذلك الزمان الى يومنا هذا فوجبت ونذكر بعض بعض
 ما هو مخاين وما هو ان تجرت الى وقت به اتقى
 العام مسمى مده سني العام على ذلك علمه الانبياء
 وكتب الله المدة في عاقل العقل وقع تحت القياس
 والمجمل في العلم كذا كذا هو له ومستحق
 ثم نسخ هذا الكتاب وما عجز له المكارم العلم
 وذلك في يوم الخميس الثامن من شهر ربيع الاول
 حذر الاخوة سنة سبع وسبعين وبلاده في

V. SINAI COD. ARAB. 580. A.D. 989.

Legends and Histories.

f. 206^b ريس العملية فى خمسة وعشرين يوما منذ
ومن هناك نبتدى الكتاب من القول الثانى من كتاب الحديثه
من وقت ارتفاع المسيح سيدنا الى السما فنخبر ونحدث بجميع قصص
الحديثه ونذكر الاختلافات وما حدث وكان فى العالم
من ذلك الزمان الى يومنا هذا ثم نخبر ونذكر ونصف بعض
ما هو كاين وما هو ات ويحدث الى وقت مدة انقضى
العالم ومنتهى مدة سنى العالم على ما دلت عليه الانبيا
وكتب الله المنزلة بما يقنع العقل ويقع تحت القياس . ان شاء الله
والحمد لله رب العالمين كثيرا بما هو اهلله ومستحقه

تم نسخ هذا الكتاب وربنا عمود وله المكارم والعلى والجود
وذلك فى يوم الخميس اليوم الثالث من تشرين الاول وهو سنح
جمدى الاخرة سنة تسع وسبعين وثلثمائة لهجرة العرب

master of mechanical arts in five and twenty days since...and from thence we begin the book with the second discourse of the book of the New Dispensation, from the time of the Ascension of the Christ our Lord to Heaven and we will tell and relate all the stories of the New Dispensation ; and we will record various things, and what happened and existed in the world from that time till this our own day ; then we will tell and record and describe something of what exists and of what is to come, and what will happen until the time when the world shall come to an end ; and the end will be the period of the years of the world according to what

the prophets shewed about it, and the books of God which have come down, according to what satisfies the intellect, and comes under analogy, if God will. And much praise be to God the Lord of the worlds, to which He has a claim and a right.

The copy of this book is finished, and our Lord is a stay, and His are the virtues and the nobility and the generosity. And this was on Thursday the third day of the first Tashrin (November); and this is (the last day of) Jumādā II., in the year 379 from the Arab *Hegira*.

VI. SINAI COD. ARAB. 106. A.D. 1056.

Gospels.

Matt. 24. 46 f. 45^b الذى يوافى مولاه فيصادفه كذلك عاملا⁴⁷ الحق
 48 اقول لكم ليقمينه على جميع ماله :⁴⁸ هوان يزعم ذلك
 49 العبد السوفى قلبه ○ ان سيدي يبطى فى مجيئه⁴⁹ فيبدا
 يضرب العبيد فى جملته ويواكل ويشارب
 50 السكارى ○⁵⁰ فياتى سيد ذلك العبد يوم لا يرجى ○
 51 وساعة لا يعلم ○⁵¹ فيشقه شطرين¹ ○ ويجعل حظه
 مع المرائين ○ هناك يكون البكا وصريف
 الاسنان ○ سبت سابع عشر ○ وعيد الشهداء
 Matt. 25. 1 حينئذ تشبه ملكوة السما لعشرة عذارى
 2 اللاتى اخذن مصابيحهن وخرجن للقا الختن خمس
 3 منهن كن عاقلات وخمس جاهلات³ فاخذن
 4 الجاهلات مصابيحهن ولم ياخذن معهن زيتا⁴ واما
 5 العاقلات فاخذن زيتا مع مصابيحهن⁵ فلما احتبس
 6 الختن نعنن كلهن ورقدن⁶ فحين كان نصف
 الليل اذا بصوت ينادى هوذا الختن قد اتى⁷ اخرجوا
 7 للقاء⁷ عند ذلك قمن العذارى كلهن واسرجن
 8 مصابيحهن⁸ فقلن المايقات للحليمات اعطونا
 9 من زيتكن لان مصابيحنا تنطفى⁹ فاجبن العاقلات

¹ Cod. سطرين

who [when] his lord cometh and findeth him, so doing. ⁴⁷ Verily I say Matt. 24. 46
 unto you, that he will set him over all that he hath. ⁴⁸ But if that evil
 servant shall say in his heart, "My lord delayeth in his coming"; ⁴⁹ and

shall begin to beat all the servants and to eat and to drink with the drunkards. ⁵⁰ And the lord of that servant shall come in a day when he expecteth not, and [in] an hour when he knoweth not; ⁵¹ and shall cut him in two halves, and shall appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

The seventeenth sabbath. The feast of the women Martyrs.

Matt. 25. 1 ¹ Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. ² Five of them were wise, and five were foolish. ³ And the foolish took their lamps, and took no oil with them. ⁴ But the wise took oil with their lamps. ⁵ And while the bridegroom was detained, they all slumbered and slept. ⁶ And at midnight a voice called "Behold the bridegroom cometh; go ye out to meet him." ⁷ Then all those virgins rose, and trimmed their lamps. ⁸ And the stupid said unto the learned, "Give us of your oil, for our lamps are going out." ⁹ And the wise answered,

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*

هذا التلميد هو الشاهد بهذه الاشياء التي قد
 علمنا ان شهادته صادقة هي وقد توجد اسيا اخبر
 بها عمل يسوع لو كتبت واحدا واحدا على حسب طي
 ولا العالم بعينه عن يسوع المصاحف المكتوبة حقا
 تمت بشهادة القديسين يوحنا الذي كثر في
 جزيرة بطموني في بلاد اسيا باليوناني
 بقوة الله وتأييده واسعاده وادساده
 على يد بطرس القس لاح ابائنا الراهب
 نفعه الله بذلك وكان خازه من كتبه
 في شهر ايام التاريخ الرابع سنة الف وستمائة
 وسبعة وسبعين للاسكندر

VII. SINAI COD. ARAB. 69. A.D. 1065.

Gospels.

John 21.23 يموت بل قال ان شيت ان يبقا هذا الى ان اجى ماذا عليك .

24 فهذا التلميذ هو الشاهد بهذه الاشيا وكاتبها وقد

25 علمنا ان شهادته صادقة هى وقد توجد اشيا اخرة كثيرة

مما عمل يسوع لو كتبت واحدا واحدا على حسب ظنى انه

ولا العالم بعينه كان يسع المصاحف المكتوبة حقا .

تمت بشارة القديس يوحنا الذى كرز فى

جزيرة بطمز فى بلد اسيا باليونانى .

بقوة الله وتاييده واسعاده وارشاده

على يد بطرس القس الاخ ابا كرميلا الراهب

نفعه الله بذلك وكان نجاهه من كتبه

فى شهر ايار التاريخ الرابع سنة الف وثلثمائة

وسبعة وسبعين للاسكندر .

آخر Cod. 1

die : but He said, If I will that he tarry till I come, what is that to thee ? And this is the Disciple that testifieth of these things, and wrote them ; and we know that his testimony is true. And there are found many other things which Jesus did, if they were written one by one, according to what I think, the world itself would not in truth contain the written books.

The Gospel of Saint John is finished, he who preached in the isle of Patmos in the country of Asia, in Greek.

* By the power of God, and His strengthening and blessing and guidance, by means of Peter the Presbyter, the brother, father (Carmelus?) the monk, may God give him profit by this, and his completion of his writing was in the month of Ayar (May), the date was the fourth day (Wednesday) in the year 1377 from Alexander.

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واسفلس هولاكانوا في ملكه فلودنوس
 في امانه وكان نوس الملك يهودنوس
 الزومور وكان كصورنوس مقدمانو
 اصحاب نراي زنته ما جسطرس فنتعنه
 وفتره واعترف بالمسيح وطرحوه في الحبس
 فلما كان في الحبس عجائب كثير وحلها
 اندامهم من امن بالمسيح جميع الخلد الذين
 القوا هناك فضربت اكناهم ثم احضرت
 دهمه المعبوطه فعلقوها في سجن
 زوا حبلتها بالضرب سباحت من اسباب
 الذين وكنسوها من اسباب كثيرة ووقوا
 وضربوها بالعض الجافيه واحرقوا اجسادهم
 فشاغل ناز وطرحوها في الحبس واحترقوا
 منه بعد ستة ايام فمسيوا بالحجارة دهمه
 وقتلوا ثمانية رصاص ففارقوا هذه
 في سجنها اجزاء وجوهها وعظميها
 شهدتها ودفن نوس المعبوط
 في مائات لقال وعلقوه وحشيه في
 سباحت من احصاب النفر واحرقوا
 وجوه مساعل ناز

Martyrdoms, etc.
 Sinai Cod. Arab. 417.
 f. 120 b.
 A.D. 1095.

VIII. SINAI COD. ARAB. 417. A.D. 1095.

Lives of Saints.

f. 120^b واستفنس • هولاً كانوا فى مملكة قلوذيوس •
وفى اماره فيقاريوس الملقب بهولينوس
الرومولى • وكان كنصورينوس مقدما فى
اصحاب الراى رتبته ماجسטר • فسعى به
وقرر فاعترف بالمسيح وطرحوه فى الحبس
فلما صارت فى الحبس عجائب كثيرة فى جملتها
انه انهض ميتا امن بالمسيح جميع الجند الذين
اتفقوا هناك فضربت اعناقهم • ثم احضرت
ذهبية المغبوطه فعلقوها فى سهم عجلة وقر
زوا جنبها بالضرب بسياط من اعصاب
البقر وطنبوها مسحاء على ظهرها فوق الارض
وضربوها بالعصى الجافية واحرقوا جنبها
بمشاعل نار وطرحوها فى الحبس واخرجوها
منه بعد ستة ايام فطحنوا بالحجارة فكىها
وفتتوا برمانات رصاص فقار ظهرها • ثم علقوا
فى عنقها حجرا وزجوها فى غمق البحر وتمت
شهادتها • وصفينوس المغبوط ضربوه على [نقه]
برمانات ثقال وعلقوه فى خشبة • ضربوه
بسياط من اعصاب البقر واحرقوا جنبه
وجوفه بمشاعل نار

and Stephen. These were in the reign of Claudius, and in the jurisdiction of Vicarius, surnamed Paulinus Romulius. And Kensurinus was distinguished amongst the Counsellors; his rank was that of a Magister.

And he was accused about it, and was stedfast, and confessed the Christ. And they flung him into prison. And when many miracles happened in the prison amongst his fellows—for he raised a dead man—many of the soldiers who happened to be there believed in the Christ, and their necks (heads) were struck [off]. Then the blessed Zahibat¹ was brought out, and they bound her to the pole of a cart; and they stung her sides by scourging with whips of ox-hide; and they stretched her out naked on her back upon the ground; and they beat her with thick sticks, and burnt her sides with firebrands; and flung her into the prison. And they brought her out of it six days afterwards; and they crushed her jaws with stones; and they broke the *vertebrae* of her back with weights of lead. Then they hung a stone to her neck and threw her into the depth of the sea; and she finished her martyrdom. And the Blessed Safinus, they beat him on the neck with heavy weights, and hanged him on a piece of wood; and they scourged him with whips of ox-hide; and burnt his sides and his entrails with firebrands.

¹ = $\text{Xp}\nu\sigma\hat{\eta}$.

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لحيتهما الأمامية وهو شاهره ولها اتصال في
 البطن بغير لطيفه وسننا به بطين ونحوه وكذا
 بقوه صغيرة بينا ولا ينسلكا القوت الذي في
 وحاطبان من يقصر هما وكا ما جعل من
 وتلك النسبه كلها في الشكوت في حالي
 الحنجر التي تعبر الفجر كايان كلان من وزهرها
 وكذا نحاها من غير في جميعها فقال من الحنجر
 لا ترام وكذا نساها تسبله كيرا وبالقاسية
 تقعر الاك والصد على وسط الهوي الذي
 يتا ولا الطعاه من الزعفران ما دفعه واحدا
 منة فله شفق كاهله وذهبا الى قعر المسبح القابل
 الحما ولا تستعمل الشيا من الطعاه الى البحر تا
 للفتنة وذهبت الاك البضا واستحضلا
 السهم وفلوط الطابق عشرين فرجه وذهبتا

وكان له من صفه العشر المائتين الحشر منه
 سبع وسبعين واربع مائه
 ولم يقصر على سبعة
 الجلي من مصر والبلاد لولا

هذا هو النص
 في كتاب
 في كتاب
 في كتاب

Lives of Saints.
 Sinai Cod. Arab. 410.
 ff. 163 b, 164 a.
 A.D. 1103.

مارانة وكورة

f. 164^a الى هيكمل ثقله الشاهدة الحسنة الظفر وعملت
نظير ذلك فبمثل هذه السيرة جعلتا جنس الاناث
وبادرتا الى الختن الماثور وفيه ذكر ابينا
البار قرصوم اسقف دمشق وقسيانوس البار
وجلاسيوس القديس الشاهد :

مل _____ م

بتمجيد الله وتسبيحه الجزء
الاول من ترتيب اعياد
القديسين وشروحها في
مجاهدهم وطرقهم .

وكان الفراغ منه في العشر الثاني من المحرم سنة
سبع وتسعين وأربع مائة

وكتب سعيد بن يحيى بن سعيد
الحلبى بدمشق والحمد لله كثيرا

والحمد لله كثيرا
وصح بحسبه
قبول الاصل المنقول منه

[they were noble] in their race ; but they despised all this, and reached the interior of a pleasant house ; and they closed up its door with clay and stones, and left a little window, that through it they might receive their necessary food, and converse with those who came to them, while loudly uttering praise to God. And they remained the whole year in silence, and for the space of fifty days after Easter, they talked only to those who visited them. And they carried upon their bodies an unbearable weight of iron ; and their dress was very flowing ; and they exceeded in reduction of food, and in patience in the regulation of desire until they partook of food once after forty days for the full space of three years ; then they went to the grave of the immortal Christ ; and they did not use any food until they worshipped at the sepulchre ; and they returned also without food and completed the journey, and the length of the road was twenty days' journey, and they went to the temple of Thekla the martyr, the glorious in victory ; and they did like this, and thus glorified the race of women, and they hastened to the chosen Bridegroom. And in it there is a remembrance of our righteous father Carsum Bishop of Damascus, and of the righteous Cassianus, and of Gelasius, the holy one, the Martyr.

Finished.

to the glory and praise of God, the first part of the order of the feasts of the saints, and its exposition of their conflict and their ways ; and its completion was in the second decade of Moharram in the 497th year. It was written by Said son of John son of Said of Aleppo, at Damascus, and much praise be to God.

In another hand. Collated with the original from which this was copied, and found to be correct in accordance with it ; and great praise be to God.

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X. SINAI COD. ARAB. 97. A.D. 1123.

Gospels, Epistle to the Hebrews and Sermons.

f. 2^a بسم الاب والابن وروح القدس
 الاله واحد نبدا باسم ربنا يسوع المسيح
 نكتب بشارة مثاوس الانجيلي الطاهر
 اول قراءة منه تقرا في ليلة الميلاد الطاهر
 Matt. i. 1 المقدس سفر كينونة يسوع المسيح
 2 بن داود بن برهيم . ابرهيم ولد اسحق
 اسحق ولد يعقوب . يعقوب ولد يهوذا
 3 واخوته . يهوذا ولد فارس وزارا من
 ثامر . فارس ولد اسروم . اسروم ولد
 4 ارام . ارام ولد اميناذب . اميناذب
 ولد ناسون . ناسون ولد سلمون

In the name of the Father, and of the Son, and of the Holy Ghost ;
 one God. We begin in the name of our Lord Jesus the Christ to write the
 Gospel of Matthew, the pure Evangelist. The first Lesson from it is
 read on the night of the Pure, holy Birth. The book of the generation **Matt. i. 1**
 of Jesus the Christ, son of David, son of [I]brahîm ; Ibrahîm begat **2**
 Isaac ; Isaac begat Jacob ; Jacob begat Judah and his brethren. Judah **3**
 begat Phares and Zara of Thamar ; Phares begat Esrom ; Esrom begat
 Aram ; Aram begat Aminadab ; Aminadab begat Nason ; Nason begat **4**
 Salmon ;

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ومن فروع بني اسرائيل مصر والى داود النبي
 عليه السلام ستماية واربع سنه
 ومن داود النبي عليه السلام والى
 الاسكندر بن فلين اليوناني ستماية وستعه
 وثلث سنه ومن الاسكندر بن فلين
 اليوناني الى الجند سدنا وعلينا
 يسوع المسيح لدره السحور والى هذه
 فرسيد المسيح لدره السحور والى هذه
 السنه وهو العوض المقتود الفوميه
 وحمه وحسن سنه ويطون الماصي
 سني العالم والى احدى هذه السنه سنه
 سنه الف ستماية وثلثه واثم سنه
 وادم والى سينا المسيح من الدهر سنه
 مسيح نسطور

Sermons, Legends, Martyrdoms, Epistle of Abgar, etc.
 Sinai Cod. Arab. 445.
 f. 77 b.
 A.D. 1175.

XI. SINAI COD. ARAB. 445. A.D. 1175.

Sermons, Legends, Martyrdoms, Epistle of Abgar, etc.

f. 77^b ومن خروج بنى اسرائيل من مصر والى داوود النبی
عليه السلام ستمائة واربعين سنة
ومن داوود النبی عليه السلام والى
الاسكندر بن فلپس اليونانى ستمائة وسبعة
وثلاثين سنة ومن الاسكندر بن فيلپس
اليونانى الى تجسد سيدنا ومخلصنا
يسوع المسيح لذكره السجود ثلثمائة وخمسين سنة
ومن سيدنا المسيح لذكره السجود والى هذه
السنة وهو العرض المقصود الف ومائة
 وخمسة وخمسين سنة ويكون الماضى من
سنى العالم والى اخر هذه السنة سنة
 ستة الف ستمائة وثلاثة وثمانين سنة
ومن ادم والى سيدنا المسيح خمس الف وخمسمائة سنة
السيح لله دايما امين

And from the exodus of the children of Israel from Egypt to David the Prophet—peace be upon him—six hundred and forty years. And from David the Prophet—peace be upon him—to Alexander, son of Philip the Greek, six hundred and thirty-seven years. And from Alexander, son of Philip the Greek until the Incarnation of our Lord and Saviour Jesus the Christ—let there be adoration at the recollection of Him—three hundred and fifty years. And from our Lord the Christ—let there be adoration at the recollection of Him—to this year, which is the intended era, a thousand one hundred and fifty-five years. And what is past of the years of the world to the end of this year are six thousand six hundred and eighty-three years. And from Adam until our Lord the Christ five thousand five hundred years.

Praise be to God continually.

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أول

متى

بِسْمِ الْإِلَهِ وَالْإِبْرَةِ الرُّوحِ الْقُدُسِ الْإِلَهِ وَاحِدٍ
 نَبْتُو كَلْبُونَ أَنَّهُ وَحَسَنُ تَوْفِيقِهِ وَارْشَادِهِ وَتُسْدِيدِهِ
 نَكْتَةُ الْإِلَهِ أَنَا جِيلُ الْمُقَدَّسَةِ الْأُولَى مِنْ ذَلِكَ بَشَارَةِ
 الْعَذِيرِ فِي الْإِجْلَالِ ۞ أَوَّلُ قَرَأَ مِنْهُ لِيَوْمِ الْإِلَهِ وَذَلِكَ
 الْمِيلَادُ الْخَدِيدُ لِلنَّبِيَّةِ ۞ ۞ ۞
 كِتَابُ مَوْلِدِ يَسُوعَ الْمَسِيحِ ۞ ابْنِ دَاوُدَ ۞ ابْنِ إِبْرَاهِيمَ
 إِبْرَاهِيمَ ۞ لِدَا سَحْوَةَ اسْحَوْ ۞ وَلِدِ يَحْتَوِي ۞ يَحْمُودَ ۞ وَارْتَمَوْا
 وَخَوْتَهُ ۞ يَهُوذَا ۞ وَلِدَا فَارِسَ ۞ زَاخَ ۞ مِنْ ثَمَرَةٍ ۞ فَارِسَ ۞ وَلِدَ
 حَمْرُونَ ۞ حَمْرُونَ ۞ وَلِدَا دَامَةَ ۞ دَامَةَ ۞ وَلِدَا عَنِينَا ۞ دَابِ
 عَنِينَا ۞ دَابِ ۞ وَلِدَا صَوْنَ ۞ نَاصُونَ ۞ وَلِدَا صِلُونَ ۞ صِلُونَ
 وَلِدَا بَاعَانَ ۞ زَاخِي ۞ بَاعَانَ ۞ وَلِدَا عَوْبِيدَ ۞ زَاخِي ۞
 عَوْبِيدَ ۞ وَلِدَا يَسَى ۞ يَسَى ۞ وَلِدَا دَاوُدَ ۞ دَاوُدَ ۞ دَاوُدَ ۞
 وَلِدَا سَلِيمَانَ ۞ زَاخِي ۞ أَوْيَا ۞ سَلِيمَانَ ۞ وَلِدَا يُوْسَافَ ۞
 يُوْسَافَ ۞ وَلِدَا بِيَاذَةَ ۞ بِيَاذَةَ ۞ وَلِدَا سَامَ ۞ سَامَ ۞ لِيُوْسَافَ ۞
 يُوْسَافَ ۞ وَلِدَا يُوْسَافَ ۞ يُوْسَافَ ۞ وَلِدَا عَمْرِي ۞ عَمْرِي ۞
 يُوْسَافَ ۞ يُوْسَافَ ۞ وَارْخَانَةَ ۞ خَانَةَ ۞ وَارْخَانَةَ ۞ خَانَةَ ۞
 وَلِدَا مَتَّى ۞ مَتَّى ۞ وَلِدَا مَتَّى ۞ مَتَّى ۞

Gospels.

Sinai Cod. Arab. 82.

f. 3 a.

A.D. 1197.

XII. SINAI COD. ARAB. 82. A.D. 1197.

Gospels.

اول

متى

f. 3^a بسم الاب والابن والروح القدس الاله واحد
 نبتدى بعون الله وحسن توفيقه وارشاده وتسديده
 نكتب الاربع اناجيل المقدسة « الاول من ذلك بشارة
 القديس متى الانجيلي .: اول قراءة منه ليوم الاحد قبل
 الميلاد الجديد للنسبة .: .:
 كتاب مولد يسوع المسيح ابن داوود ابن ابراهيم .
 ابراهيم ولد اسحق . اسحق ولد يعقوب . يعقوب ولد يهوذا
 واخوته . يهوذا ولد فارس وزارخ من ثامر . فارص ولد
 حصرون . حصرون ولد ارام . ارام ولد عنميناذاب .
 عنميناذاب ولد ناصهون . ناصهون ولد صلمون . صلمون
 ولد باعاز من راحاب . باعاز ولد عوبيد من راعوث .
 عوبيد ولد يسي . يسي ولد داوود الملك . داوود الملك
 ولد سليمان من امرأة اوريا . سليمان ولد يوربعام
 يوربعام ولد ابياذ . ابياذ ولد اسا . اسا ولد يوسافاط .
 يوسافاط ولد يورام . يورام ولد عوزيا . عوزيا ولد
 يوثام . يوثام ولد اخاز . اخاز ولد حزقيا . حزقيا
 ولد منسى . منسى ولد امون . امون ولد يوشيا . يوشيا

In the name of the Father and of the Son and of the Holy Ghost, one God. We begin by the help of God and the favour of His grace, and His guidance and direction to write the four Holy Gospels; the first of these is the Gospel of Saint Matthew the Evangelist. The first reading from it is for the Sunday before the new Nativity, about the Genealogy.

The Book of the Birth of Jesus the Christ, the son of David, the son of Ibrahîm. Ibrahîm begat Isaac; Isaac begat Jacob; Jacob begat Jehuda and his brethren; Jehuda begat Faris and Zarah of Thamar; Faris begat Hesron; Hesron begat Aram; Aram begat Amminadab; Amminadab begat Naason; Naason begat Salmon; Salmon begat Boaz of Rahab; Boaz begat Obed of Ruth; Obed begat Jesse; Jesse begat David the king; David the king begat Sulaiman of the wife of Uriah; Sulaiman begat Jeroboam (*sic*); Jeroboam (*sic*) begat Abiud; Abiud begat Asha; Asha begat Josaphat; Josaphat begat Joram; Joram begat Uzziah; Uzziah begat Jotham; Jotham begat Ahaz; Ahaz begat Hezekiah; Hezekiah begat Manasse; Manasse begat Amon; Amon begat Josiah; Josiah

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من قدام الجليل وارض يهوذا
 وقوة الرب كانت تسوقهم
 برجال يحملون انسان محمل على سرير
 ولم يملكهم الدخول من كثرة الحشود
 فصعدا به الى الصلح وانزلوه بمطابق
 الى قدام يسوع فلما راى ايها الناس
 ايها الانسان قد غفرت خطاياهم
 فبداوا الكهنة والفرسيون يقولون
 من هو هذا الذي ينطق بالقدرة
 من يقدر ان يغفر الخطايا الا الله
 فلما علم يسوع افكارهم قال لهم
 تفتخرون في قلوبكم ايها السهل ان
 اقول قد غفرت خطاياكم اذ اقول
 انتم ارحم اسريكم ماشيا الى القدس

XIII. SINAI COD. ARAB. 117. A.D. 1204.

Lectionary of the Gospels.

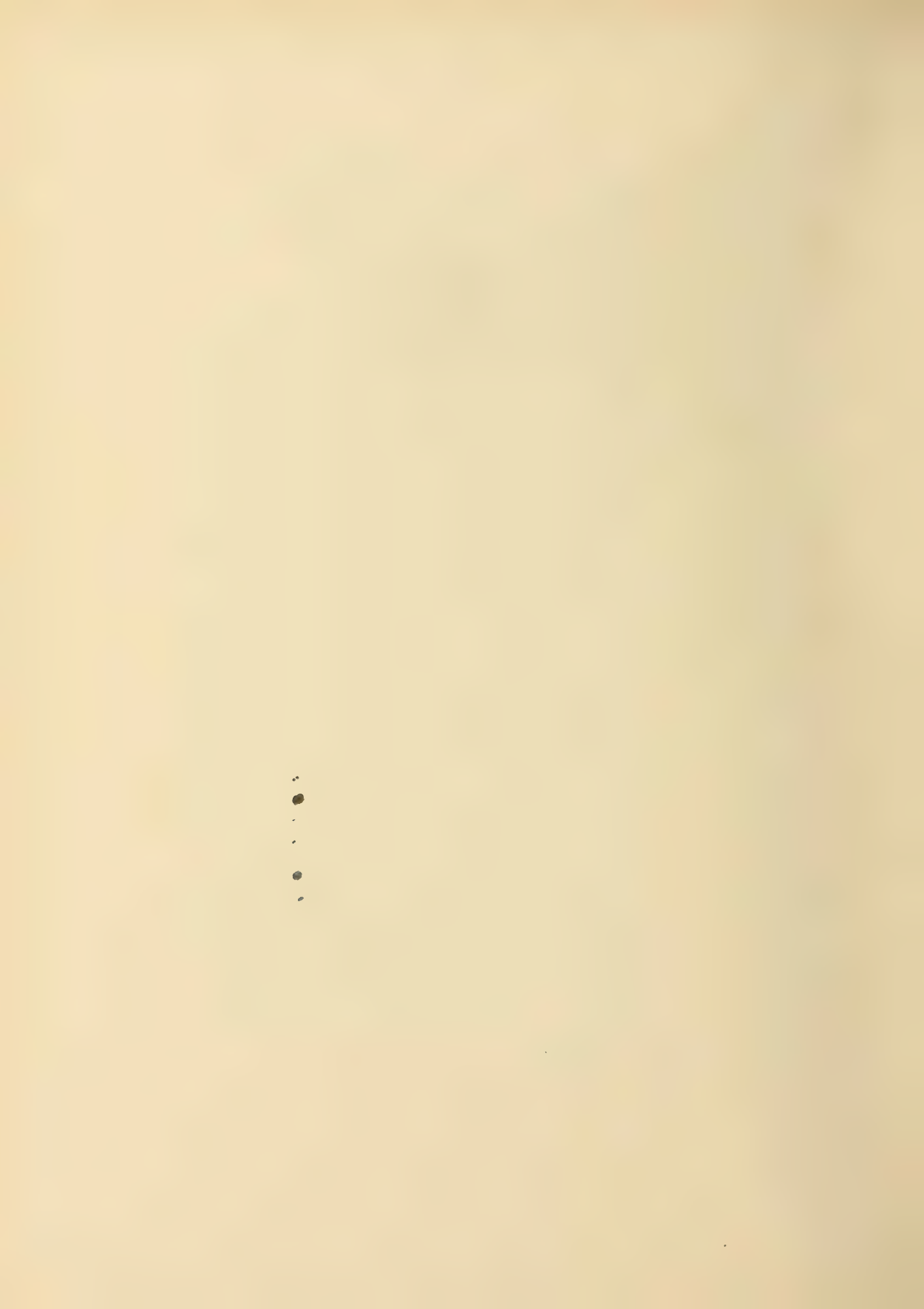
سبعة

f. 48^a من قرا الجليل وارض يهوذا واورشليم
 : وقوة الرب كانت تشفيهم¹ : واذا
 برجال يحملون انسان مخلع على سرير
 : ولم يمكنهم الدخول من كثرة الجمع :
 : فصعدا به الى الصطح وانزلوه بمعاليق
 الى قدام يسوع : فلما راى ايمانهم قال له
 : ايها الانسان قد غفرت خطاياك
 : فبدوا الكهنة والفريسيين يقولون
 : من هو هذا الذى ينطق القرىات
 : من يقدر ان يغفر الخطايا الا الله وحده
 : فلما علم يسوع افكارهم قال لهم : ماذا
 تفتكرون فى قلوبكم : ايما اسهل ان
 اقول قد غفرت خطاياك : او اقول
 انهض احمل سريرك ماشيا : لتعلمون

سبعة

¹ Cod. تسوقهم

from the towns of Galilee, and the land of Judea, and Jerusalem : and the **Luke 5. 17**
 power of the Lord healed them. And behold men bringing a palsied man
 upon a bed, and they could not enter for the multitude of the crowd ;
 and they went up with him to the roof, and let him down by hooks
 before Jesus. And when He saw their faith, He said unto him, O man,
 thy sins have been forgiven thee. And the priests and Pharisees began
 to say, Who is this that speaketh lies? who is able to forgive sins but
 God alone? And when Jesus knew their thoughts, He said unto them,
 What reason ye in your hearts? Whether is it easier for Me to say,
 Thy sins have been forgiven thee, or for Me to say, Arise, and take
 up thy couch, walking? that ye may know.



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بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُّسِ إِلَهِهِ وَالْمَلَكِ
 هَذَا اعْتَدَا هُوَ سَتَيْسَ الشَّمْسِ الْمُسْعِدِ خَازِنِ الْكِتَابِ
 إِلَى قُسْطَنْطِينِ الْمَجِيدِ فِي الْمَلُوكِ وَالْمَوْلُودِ عَلَى الْقَدْرِ مُرَرَّ
 عَزَّ هَذَا الْمَصْحَفُ .
 أَنْتَ يَا عَزَّ الْمَلُوكِ وَأَشْرَفَهُمْ لِحُلَا اسْتَشْعَرَتْ فِينَا هِمَّةٌ عَظِيمَةٌ
 جَلِيلَةٌ . فَأَعَزَّتْ أَنْ نَلْشَى لِحِ بِلَفْظِ سَيَرٍ ذِكْرًا يَشْتَمِلُ عَلَى
 خَيْرِ الْقَدِّيسِينَ . الْمَحِيدِ لَهُمْ فِي أَدْوَارِ السَّنَةِ الدَّائِرَةِ . فَاذْكُرْتُ
 أَنَا بَعْدَهُمْ فِي زَمَانِهِمُ الَّذِي كَانَ يَتَجَدُّ لِي فِيهِ أَنْ أَعَانِيَهُمْ
 بِذَاتِهِ . وَأَسْتَمِعُهُمْ الظَّاهِرَ مِنْ ذَاتِ أَخْبَارِهِمْ . وَمَا وَجَدْتُ
 مَعَ ذَلِكَ مَصْنُوعِينَ مُخْتَلِفِينَ لِيَسْتَجِيرَ الْمُسْتَخِيرُ مِنْهُمْ . وَيَمِيزَ
 الصِّرَافُ مِنْ وَصْفِهِمُ الْجَزِيلُ ضَلَالَهُ . أَرْتَبْتُ بِذَاتِي فِي أَمْرِكَ وَأَحْسَبْتُ
 أَيْضًا أَنَّهُ سَجِبَ عَلَيَّ أَنْ أَدْعِي مَا أَشَارَتْ إِلَيْهِ هَامَتُكَ الْجَلِيلَةُ
 الْمَلِكِيَّةُ . فَزَسَمْتُ أَخْبَارَهُمُ الْمَكْتُوبَةَ عَنْهُمْ مِنْ كَرِّ كُلِّ وَاحِدٍ
 مِنْهُمْ . وَوَلَدَ مِنْ كَانَ . وَحَدَّثْتُ الْوَقْتَ الَّذِي كَانَ فِيهِ . وَحَالَ
 بَرَادِهِ وَطَفَرِهِ . وَرَبَّيْتُ ذَلِكَ لِلْحَاضِرِينَ . وَجِئْتُ تَصْدِيقًا
 لِذِكْرِهِ مَلْسُومًا إِلَى الَّذِينَ كَتَبُوا أَخْبَارَهُمْ أَوَّلًا . وَلِيَنْجَازَ قَوْلِي
 فِيهِ مَنْقُوحًا بِمَا مِنْ كَافَّةٍ تَأْكِيدَ الْمَعَانِي الَّتِي تَحْقُقُهُ . فَهَذَا
 هُوَ دَلِيلٌ عَلَى نَقْصِ عِلْمِي الْوَاصِلِ إِلَى الْغَايَةِ الْقَصْوَى . وَأَنَا مُعْتَرِفٌ
 بِذَلِكَ . بَلْ وَلَا تَكْذِبُ كُلَّ وَاحِدٍ مِنْهُمْ قَدْ وَضَعَ فِي الْأَوْصَافِ
 الَّتِي تَقْضِي بِهَا زَمَ الْبُرُورَةِ السَّجِيَّةِ الصَّالِحَةِ الَّتِي اعْتَمَدَ وَهَا وَتَقْضِي
 النِّقِيصَةَ الَّتِي عَرَضُوا عَنْهَا وَتَصَوَّرَ الْكَلَامَ فِي أَدْوَالِ الْهَوَى عَلَى
 جَهْمَةِ الْخَفَاضِهَا . مَعَ أَنْ هَذَا مَحْتَاجٌ إِلَى زَمَانٍ طَوِيلٍ . وَتَعَجُّزِيكَ

XIV. SINAI COD. ARAB. 420. A.D. 1219.

Apology of Evaristus.

بسم الاب والابن والروح القدس الاله واحد
 هذا اعتذار هورستس الشماس السعيد خازن الكتب
 الى قسطنطين المجيد فى الملوك المولود على القز القرمزى
 عن هذا المصحف

انت يا اعز الملوك واشرفهم لعلك استشعرت فيما هممة عظيمة
 جليلة فاعزت ان ننشى لك بلفظ يسير ذكراً يشتمل على
 خبر القديسين المعيد لهم فى ادوار السنة الدايرة فاذ كنت
 انا بعدهم فى زمانهم الذى كان يتجه لى فيه ان اعاينهم
 بذاتي واستمعهم واطهر من ذاتى اخبارهم وما وجدت
 مع ذلك مصنفين يستخير المستخير منهم ويهيمز
 الصدق من وصفهم الجزيل ضلالة ارتيت بذاتي فى امرك واحتسبت
 ايضاً انه يجب علي ان اذعن لما اشارت اليه همتك¹ الجليلة
 الملكية فرسمت من اخبارهم المكتوبة عنهم من كان كل واحد
 منهم وولد من كان وحددت الوقت الذى كان فيه وحال
 جهاده وظفقه ورتبت ذلك للحاضرين وجعلت تصديق ما
 اذكره منسوباً الى الذين كتبوا اخبارهم اولاً ولين كان قولي
 غير منقح خايماً من كافة تاكيد المعانى التى تحققت² فهذا
 هو دليل على نقص علمي الواصل الى الغاية القصوى وانا معترف
 بذلك بل ولا تكريم كل واحد منهم قد وضع فى الاوصاف
 التى تمنى بلازم الضرورة السجية الصالحة التى اعتمدها وتقصر
 النقيصة التى اعرضوا عنها وتصور الكلام فى ادوا الهوى على
 جهة انخفاضها مع ان هذا محتاج الى زمان طويل وتعب جزيل

¹ Cod. هامتك² Cod. تحققة

In the name of the Father, and the Son, and the Holy Ghost, one God. This is the Apology of Hauristus the blessed deacon, custodian of the books. To Constantine, the glorious among kings; born in the purple silk.

About this book.

Thou, O most mighty and noble of kings! that thou mightest make known among us thy great and steadfast care, didst command that we should set forth unto thee in easy language memoirs which shall contain the history of the saints, who are celebrated in the circuits of the revolving year. And behold, I am later than they in their time, wherein I might have seen them personally, and listened to them and made known their histories myself. And I did not find with this any authors from whom the seeker could enquire, and distinguish what is trustworthy in their very erroneous narrative. I have thought for myself about thy command, and have considered also that it is my duty to obey when thou hast indicated thy glorious royal care about it. And I have sketched the histories written concerning them; who each one of them was, and whose child he was. And I have defined the period in which he was, and the condition of his conflict and his victory. And I have set this in order for those who are present. And I have referred the verification of what I record to those who have first written their histories. And if my speech be without ornament and fails altogether to establish the ideas which are ascertained, this is a proof of my want of learning which reaches an extreme point, and I confess to this. But without flattery, each one of them has had attributed to him the qualities which of necessity were increased by the good disposition for which they gave him credit; the defects which he sought to avoid were minimized, and figurative speech in the infirmities of [their] desire [has been used] in the direction of moderation; though this will require a long time and great labour.

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سَمِ الْاَبْدَانِ وَالْاَوْحِ الْقَدْسِ
 وَمَا تَلَا بِالْعَشِيِّ مِنَ الْجُمُعَةِ الْاَوَّلَةِ
 مِنْ بَعْدِ الْفِطْرِ وَهُوَ لَيْلَةُ عِيدِ نَصْرِ الْمَسِينِ
 لَمْ تَقْرَأْ لَمْ تَقْرَأْ لَمْ تَقْرَأْ
 مَكَرَ يَقُولُ الرَّبُّ مِنْ صِهْيُونَ خَرَجَ الشَّرِيعَةُ
 كَلِمَةُ الرَّبِّ مِنْ اورشليم وَخَصَمُ بَنِي شَعُونَ كَثِيرَةٌ
 يُوْنَحَ اَمَّا اَعْدَاؤُهُ الْبَعْدُ لَانْ جَمِيعُ الشُّعُوبِ
 سَلَكُوا كُلَّ وَاحِدٍ فِي طَرِيقِهِ وَلَحْنُ سَلَاكِ بِاسْمِ
 الرَّبِّ الْاَهْلُ الْاَرْضِ وَمَلِكُ الرَّبِّ عَلَانِ الْاَنْ وَالِي
 الْاَرْضِ مَكَرَ يَقُولُ الرَّبُّ الصَّابِطُ الْكُلِّ فَلْيَسْمَعْ
 لِنَالِ الْاَدْرِيَةِ وَكُلِّ لِسَانٍ اِعْوَاذُ الْاَرْضِ اَل
 لَرَّبِّ بَنِي شَعِيَّةٍ وَلَا سَرَايِلَ يُوْنَحَ فَايَلَا مَا شَعِي مَا
 ذَا فَعَلْتُمْ بِكَ اَمْ مَادَا اَحْرَضْتُمْ اَحْبَبْتُمْ الْاَرْضَ
 مِنْ اَرْضِ مِصْرَ وَمِنْ اَرْضِ اَمْنٍ خَشِيتُمْ
 وَلَمْ تَسْلُكُوا فِدَاكُمْ وَكَيْ وَفَعَلْتُمْ اَنْتُمْ اَكْبَرُ
 مَا فَعَلْتُمْ بَعْدَ اَمْرِي اَمْ مَادَا اَحْرَضْتُمْ اَحْبَبْتُمْ الْاَرْضَ
 حَارَ شَمِيرَ اَلْاَرْضِ اَمَّا الْاَرْضُ

Commentary on Proverbs and the Prophets.

Sinai Cod. Arab. 13.

f. 115 a.

A.D. 1222.

XV. SINAI COD. ARAB. 13. A.D. 1222.

Commentary on Proverbs and the Prophets.

f. 115^a بِسْمِ الْاَبِ وَالْاِبْنِ وَالرُّوحِ الْقُدُسِ
 يَوْمَ الثَّلَاثَا بِالْعَشَى مِنْ الْجُمُعَةِ الرَّابِعَةِ
 مِنْ بَعْدِ الْفَصْحِ وَهُوَ لَيْلَةُ عِيدِ نِصْفِ الْخَمْسِينَ
 ثَلَاثَ قُرَّاتِ الْاَوَّلَةِ مِنْ سَفَرِ اشْعِيَا .
 هَكَذَا يَقُولُ الرَّبُّ مِنْ صِهْيُونَ تَخْرُجُ الشَّرِيعَةُ
 وَكَلِمَةُ الرَّبِّ مِنْ اورشَلِيمَ وَيَحْكُمُ بَيْنَ شُعُوبٍ كَثِيرَةٍ .
 وَيُوبِخُ امَّا اَعْزَا فِي الْبَعْدِ لِانْ جَمِيعِ الشُّعُوبِ
 يَسْلُكُوا كُلُّ وَاحِدٍ فِي طَرِيقِهِ . وَنَحْنُ نَسْلُكُ بِاسْمِهِ
 اَلرَّبِّ الْاِهْنَا اِلَى الْاَبَدِ . وَيَمْلِكُ الرَّبُّ عَلَيْنَا مِنَ الْاَنِ وَالْاِ
 اَلدَّهْرِ . هَكَذَا يَقُولُ الرَّبُّ الضَّابِطُ الْكُلِّ فَلْتَسْمَعْ
 اَلتَّلَالُ وَالْاَوْدِيَةُ وَكُلُّ اَسَاسِ اَعْوَارِ الْاَرْضِ . اِنْ
 اَلرَّبُّ يَدِينُ شَعْبَهُ وَلاِسْرَائِيلَ يُوْبِخُ قَايِلًا . يَا شَعْبِي مَا
 ذَا فَعَلْتَ بِكَ اَمْ بِمَاذَا اَحْزَنْتَكَ . اَجِيبْنِي الْمُرَاصِعُكَ
 مِنْ اَرْضِ مِصْرَ . وَمِنْ بَيْتِ نِيرِ الْعِبُودِيَةِ نَجَيْتَكَ . ه
 وَارْسَلْتَ قَدَامَكَ مُوسَى وَهَارُونَ يَا شَعْبِي اَكْثَرُ
 [بِ]مَا فَعَلْتَ مَعَكَ . هُوَذَا مَعَانْدِكَ اَنْظُرْ بِمَاذَا
 جَاوِزْتَهُمْ . قَدْ اَفْدَيْتَكَ اَيْهَا الْاَثِيمُ وَارْشَدْتَكَ

In the name of the Father, and of the Son, and of the Holy Ghost.
 The third day at the supper of the fourth Friday after the Passover
 (Easter) that is, the night of the feast of half Pentecost. Three readings,
 the first from the Book of Isaiah. Thus saith the Lord, From Sion the
 law shall go forth, and the word of the Lord from Jerusalem, and He
 shall judge among many peoples, and reprove mighty nations in the

distance, because all peoples walk every one in his own way, but we will walk in the name of the Lord our God for ever. The Lord shall rule over us from now for ever. Thus saith the Lord Almighty, and

Micah 6. 2 hear, ye hills and ye valleys, and all ye chasms, foundations of the earth. For the Lord shall judge His people, and shall rebuke Israel,

3 saying, O my people, what have I done to thee, or wherewith have I grieved thee? Answer me, did I not bring thee up out of the land of Egypt, and from the house of the yoke of bondage? and I sent Moses and Aaron before thee. O my people, I have done much for thee, behold, see how I have rewarded thine adversaries, and I have redeemed thee, the sinner, and guided thee.

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XVI. SINAI COD. ARAB. 276. A.D. 1225.

Sermons of Gregory. XXI. (XXXII.)

f. 139^b ولا شمساً بالليل تنقص وتمتلى ولا قمراً بالنهار
يزيد ضوه . . . وقد قال النبی الجبال الشامخة
للمايل . . . والصخر ملجأ للارانب . . . والقنافذ والقمر
فصنعه لاوقات . . . والشمس فعرفت غروبها . . .
جعل ظلاماً فصار ليلاً . . . وما هو ان يحضر الليل
الا وقد انقبض الانسان بالسهجوع وانبسط
الوحوش . . . يطلب كل واحد منها الغدا الذي
يعطيه خالقه . . . واذا حضر النهار اجتمعت
الوحوش وقصد كل انسان عمله . . . واذعن
بعضاً لبعض بكلمة الطبيعة وناموسها . . . واذا
ازدت الاكبر فالأخص من هذه الاشيا قلت
ان الترتيب احد مزاجا من ناطق وذوى غير
ناطق . . . فجعل الانسان حيواناً ناطقاً . . . وربط
ای التراب
الرغام مع العقل رباطاً سرياً لا يمكن الكلام
يشرحه . . . وربط العقل مع الروح القدس
والمحيى . . . ولكيما ياتى بعجيبه عظمى فى جبلته
ظهر خلاص وانتقاصاً فى شى واحد . . .

¹ Cod. يحظر

and no sun in the night waning and waxing; no moon in the day increasing her light. And the prophet said, the high mountains are for the goat, and the rocks are a refuge for the conies, and the hedgehogs; and the moon hath he made for the seasons, and the sun knoweth his going down. He made darkness and it became night; and no sooner does the night come on, when man contracts himself in sleep, and the wild

Ps. 104. 18

beasts wander about. Every one of them seeks the food which his Creator giveth him. And when it is day, the wild beasts assemble and every man attends to his work, and they give way to each other by the word and law of Nature. I shall add the greatest and the most special of those things ; I shall say that the order has prescribed a mixture of rational and irrational. He hath made Man a rational animal ; and He hath bound mould with mind by a secret bond, which speech cannot express. He hath bound mind with the Holy Spirit, the Giver of life ; and in order that He might produce the greatest wonder in His creation, He caused salvation and destruction to appear in one thing.

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فعل الآهوت وحيال الحديد اذا احى النار وتعمل
 فعل النار في الاحتراق كذلك حية الزنبرك التي
 بالكلمة تفعل فعل الآهوت وكان غرض السيد
 إقامة هذا الشائب ولعازر ولابنة رئيس الجماعة
 من الموت ليحقق لنا بذلك انصاف القيامة العادلة ليحقق
 بذلك ايضا قيامة التي كانت عبيد ان تكون عادلة
 يفسر في السبت الرابع بعد راس
 السنة من مشان وكوف الخ
 وفي ذلك الزمان مضى يسوع في السبت فمضى الى
 وكانوا تلاميذه ينفوا السيد فخرجوا الى
 واز اناس من القرية قالوا لهم لما ذلتموا اما لا تملك
 لعل في السبت اجازة يسوع فقال لهم ولا هذا ما تقدم
 الذي فعل داود حين جاع هو والذين كانوا معه
 كيف دخل الى بيت الله واكل خبز التقدمة واعطاه
 للذين كانوا معه الذي لم يحل باكله الا الكهنة

Lessons from the Gospels.

Sinai Cod. Arab. 122.

f. 109 a.

A.D. 1229.

XVII. SINAI COD. ARAB. 122. A.D. 1229.

Lessons from the Gospels.

f. 109^a فعل اللاهوت . وكما ان الحديد اذا احمى بالنار . يفعل
فعل النار . فى الاحتراق . كذلك جسد الرب لما ايتحد
بالكلمة يفعل فعل اللاهوت¹ . وكان غرض السيد
اقامة هذا الشاب . ولعازر ولاينة رئيس الجماعة
من الموت . ليحقق لنا بذلك القيامة الكلية وليحقق
بذلك ايضا قيامته التى كانت عتيدة ان تكون بعد امه

يقرا فى السبت الرابع بعد راس

السنة من بشارة لوقا الانجيلى

فى ذلك الزمان مضى يسوع فى السبت يمشى بين الزروع
وكانوا تلاميذه ينقوا السنبل يفرکوا بايديهم وياكلوا
وان اناس من الفريسيين قالوا لهم . لماذا تفعلوا ما لا يحل ان
يعمل فى السبت . اجاب يسوع فقال لهم . ولا هذا ما قراتم
الذى فعل داوود حين جاع هو والذين كانوا معه
كيف دخل الى بيت الله واكل خبز التقدمة . واعطا
للذين كانوا معه . الذى لم يكن يحل ياكله الا الكهنة وحودهم

¹ Cod. الالهوت

the action of the Godhead. As also iron, when it is heated in the fire, does the work of the fire in burning, thus the body of the Lord, when it is joined to the Word, does the work of the Godhead. The Lord wished the resurrection of this youth, and of Lazarus, and of the daughter of the ruler of the synagogue from death, that He might by it assure us of the general resurrection, and by it assure us also of His resurrection which was about to happen after His suffering.

فعلا اللاهوت وحيال الحديد اذا احيى بالناوتنعمل
 فعلا النار في الاحتراق كذلك حبس الرب بلا يتجدد
 بالكلمه منقول فعلا اللاهوت وكان غرض السيد
 اقامه هذا الشائب ولعازر ولابنه رئيس الجماعة
 من الموت ليحقق لنا بذلك امضاء القيامة الكلية ليحقق
 بذلك ايضا قيامة التي كانت عيشة ان تكون عدالة
 يقدر في السنين الرابع بعد
 السنة من بشاره لوقا الانجيلي
 في ذلك الزمان مضى يسوع في السنين من البرية
 وكانوا تلاميذه يتفوا السنين يفرحوا بالبرية
 وان اناس من القرى يترقبوا لعلهم لما ذابوا ما اصابهم
 يعمل في السبوت اجابا يسوع فقال لهم ولتعلموا قدام
 الذي فعل داود حين جاع هو والذين كانوا معه
 كيف دخل الى بيت الله واخذ من التقدمة واعطاهم
 للذين كانوا معه الذي لم يخذ ياكله الا الكهنة

Lessons from the Gospels.

Sinai Cod. Arab. 122.

f. 109 a.

A.D. 1229.

XVII. SINAI COD. ARAB. 122. A.D. 1229.

Lessons from the Gospels.

f. 109^a فعل اللاهوت . وكما ان الحديد اذا احمى بالنار . يفعل
فعل النار . فى الاحتراق . كذلك جسد الرب لما ايتحد
بالكلمة يفعل فعل اللاهوت¹ . وكان غرض السيد
اقامة هذا الشاب . ولعازر ولابنه رئيس الجماعة
من الموت . ليحقق لنا بذلك القيامة الكلية وليحقق
بذلك ايضا قيامته التى كانت عتيدة ان تكون بعد اله

يقرا فى السبت الرابع بعد راس

السنة من بشارة لوقا الانجيلى

فى ذلك الزمان مضى يسوع فى السبت يمشى بين الزروع
وكانوا تلاميذه ينقوا السنبل يفرکوا بايديهم وياكلوا
وان اناس من الفريسين قالوا لهم . لماذا تفعلوا ما لا يحل ان
يعمل فى السبت . اجاب يسوع فقال لهم . ولا هذا ما قراتم
الذى فعل داوود حين جاع هو والذين كانوا معه
كيف دخل الى بيت الله واكل خبز التقدمة . واعطا
للذين كانوا معه . الذى لم يكن يحل ياكله الا الكهنة وحودهم

¹ Cod. اللاهوت

the action of the Godhead. As also iron, when it is heated in the fire, does the work of the fire in burning, thus the body of the Lord, when it is joined to the Word, does the work of the Godhead. The Lord wished the resurrection of this youth, and of Lazarus, and of the daughter of the ruler of the synagogue from death, that He might by it assure us of the general resurrection, and by it assure us also of His resurrection which was about to happen after His suffering.

To be read on the fourth Sabbath after New Year's day, from the Gospel of Luke the Evangelist.

At this time Jesus went on the Sabbath to walk among the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands and eating. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days? Jesus answered and said unto them, Is not this what ye have read that David did when he was hungry, he and they who were with him, how he went into the house of God, and did eat the shew-bread, and gave to those who were with him, which it is not lawful to eat, but for the priests alone?

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من كل حال من كل اذنه. انتليه من كل النوايب واقعية
 كل سرور من كل شقاء كل نعمه. وعند قدوس ولدك
 العزيز الرحمن الالهنا. عند وقوف جماعتنا للدينونة حاضيا
 بك القوة من النار الالهية حسما وملك في الدالة
 الالهية. اجعلنا مستحقين الخيرات التي لا تفاد
 لها. بعمه ورحمة المولود منك ربنا
 يسوع المسيح. الذي له المجد والقوة
 مع الاب الذي لم يزل ابدا
 والروح القدس الحي الان
 دائما الى دهر
 الامين

من الجزء التاسع من الاولاب وهو سمرام
 معونة الله وحسن توافقه فصار الاربع من السنة الصغيرة
 في الصوم المبارك السادس ثم اذار التاريخ الاول
 الحادي في سنة ستة الف سبعمائة وستين
 لا يباياد من مدينة انطاكية المحيية

XVIII. SINAI COD. ARAB. 408. A.D. 1258.

Sermons and Martyrdoms. Epistle of Abgar, etc.

من كل حال . من كل اذية . انشليه من كل النوايب . وافعميه
كل سرور . كل شفاء كل نعمة . وعند قدوم ولدك
العزيز الرحمة الالهنا . عند وقوف جماعتنا للدينونة خلصنا
بيدك القوية من النار الابدية حسبما قد ملكتني الدالة
الوالدية . اجعلينا مستحقين الخيرات التي لا نفاذ
لها . بنعمة ورحمة المولود منك ربنا
يسوع المسيح . الذي له المجد والقوة
مع الاب الذي ليس له ابتدا
والروح القدس الحي الان
ودايما والى دهر
الداهرين
امين

نجز الجزو التاسع من الدولاب وهو شهر اب
بمعونة الله وحسن توفيقه نهار الاربعاء من السبة الصغيرة
فى الصوم المقدس السادس شهر اذار التاريخ الاول
الجارى فى سنة ستة الف وسبعماية وستة وستين
لابينا ادم بمدينة انطاكيا المحروسة + .

From every condition, and from every hurt; lift him out of all misfortunes, and fill him with all joy, all healing, all grace, and at the return of thy Son, illustrious in mercy, our God, when we shall all stand for judgment, save us by thy powerful hand from everlasting fire, according as thou dost possess parental fondness. Make us meet for the good things which never pass away, by the grace and mercy of

Him who was born of thee, our Lord Jesus the Christ, to whom be glory and power with the Father who hath no beginning, and the Holy Ghost, the Living, now, and always, and to endless ages. Amen.

The ninth part of the Labyrinth is ended. The month of Ab, by the help of God and the grace of His guidance, the Wednesday of the little week, in the holy fast, the sixth month, Adâr, the first date, occurring in the year 6766 from our father Adam, in the protected¹ city of Antioch.

¹ i.e. by God.

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في كل اخرج ابني ابا الصوم والصلاه
 وسرجا من هناك وكانوا يرددون
 في البلبان وما شا ان يعامر جاحل لا تعرف
 تلاميذك وقال لهم انزلوا البشتر
 فلبسوا في البشتر التامر فيقولون واذا اما
 فلبسوا في اليوم الثالث فلا يعفوا
 الكلمه وخشعوا ان يسلبوه
 فلبسوا في البشتر التامر فيقولون
 ناصوم فلما صاروا في المرقا قال
 لهم ما الذي كنتم تفكرون فيما
 سلكتم في الطريق فصمتوا لانهم كانوا
 يتفألون فيما بينهم في الطريق
 انهم اعظم فاذ جلس دعي الا تتي
 عشر وقال لهم من

Gospels.

Sinai Cod. Arab. 95.

f. 101 b.

A.D. 1272.

XIX. SINAI COD. ARAB. 95. A.D. 1272.

*Gospels.*Mark 9. 29 f. 101^b لا يمكن ان يخرج بشى الا بالصوم والصلاة

30 وخرجوا من هناك وكانوا يترددون

31 فى الجليل : وما شا ان يعلم واحد لانه عرف

تلاميذه . وقال لهم ان ابن البشر

سيدفع الى يدى الناس فيقتلوه : واذا ما

32 قتلوه يقوم فى اليوم الثالث فلم يفهموا

الكلمة وخشوا ان يسلموه

33 لعيد القديس اغناطيوس ثم وافوا كفر

ناحوم فلما صاروا فى المنزل قال

لهم ما الذى كنتم تفكرون فيه فيما

34 بينكم فى الطريق . فصمتوا : لانهم كانوا

يتناولون فيما بينهم فى الطريق

35 ايهم اعظم فاذا جلس دعى الاثنى

عشر وقال لهم من

cannot come out by anything, but by fasting and prayer. ³⁰ And they went out from thence, and travelled about in Galilee. And He did not wish that any one should know, ³¹ for He told His disciples. And He said unto them that the Son of man will be delivered into the hands of men, and they will kill him. And when they have killed him, he will rise the third day. ³² And they understood not the words, and they feared to ask Him.

For the feast of Saint Ignatius. ³³ Then they arrived at Capernaum; and when they were in the house, He said unto them, What were ye considering about among yourselves in the way? ³⁴ And they were silent, for they had debated amongst themselves in the way which of them was the greatest. ³⁵ And when He had sat down, He called the Twelve, and said unto them, He

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القديس مارا فرام قاله على الاله يهاف
 الان حوا قلبي وحقين فأتوجعوا
 معي يا ايها الاخوة وعبيد المسيح
 البار كمن هلموا واسمعوا الان نفسي
 حزينة وكلاي وحقه ابن هو الدموع
 وابن هو الخشع حتى احتم حسدي بالدموع
 من تفلتي بضممتي في موضع لا سئل
 حيث لا اسمع المجد في الناس حيث
 ليس لي له تقطع الدموع ولا خاطي تمسح
 النوح حيث هو الهدى اوله لسكون
 فاربع صرني الى الله واقول بالشهد
 اشقيين يا رب فاستسقى لان نفسي
 وجع وتهدد ليس يا رب عني ان اخذ
 زاحه طرفه عين والى يسيد اركي
 مثل الذهب المحتار كذلك يا خذ
 قدسك من هذا العالم البطالين
 وكمل ما ان الفلاح اذا ما ابصر الامثاله
 انهما قد بلغت اوانها واحادثه بقطفها
 بسر عدلك كما لا يرز من المضاد من

Discourses of Mar Ephraim.

Sinai Cod. Arab. 439.

f. 216 b.

A.D. 1280.

XX. SINAI COD. ARAB. 439. A.D. 1280.

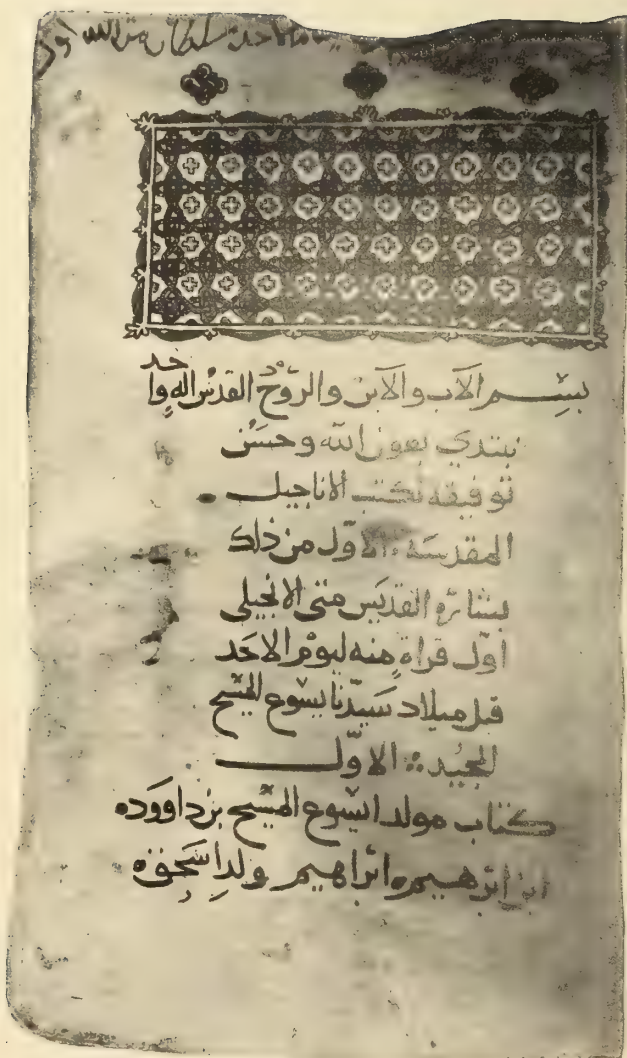
Discourse of Mar Ephraim.

f. 216^b القديس مار افرام قاله على الابهات
 الذين تنيحوا قلبي يوجعنى ◉ فاتوجعوا
 معي يا ايها الاخوة وعبيد المسيح
 المباركين ◉ هلموا واسمعوا الان نفسى
 حزينة وكلاي وجعة ◉ اين هى الدموع
 واين هو التخشع حتى احمر جسدي بالدموع
 من ينقلنى ويضعنى فى موضع لا سكن
 حيث لا اسمع البتة بنى الناس حيث
 ليس بليلة تقطع الدموع ولا خلطة يمنع
 النوح حيث هو الهدوء او السكوت
 فارفع صوتي الى الله واقول بالتهد
 اشفينى يا رب فاستشفنى ◉ لان قلبي
 وجع وتنهده ليس يتركنى ان اجد
 راحة طرفة عين ◉ فانى يا سيد ارى
 مثل الذهب المختار كذلك تاخذ
 قديسك من هذا العالم البطل
 وكمثل ما ان الفلاح اذا ما ابصر الاثمار
 انها قد بلغت اوانها وجادت يقطفها
 بسرعة لكيما لا تروا من المضادين ◉

the holy Saint Ephraim—he said it about the Fathers who have gone to rest. “My heart pains me; and be ye pained with me, O ye brethren and blessed servants of the Christ! Come and listen now. My soul is grieved and my reins are pained. Where are the tears? and

where is the repentance until I bathe my body with tears? Who will transport me and put me down in a place without habitation? where I shall not hear at all the sons of men; where there is no trouble to cut off tears; nor society to prevent a lament; where there is quiet or silence. And I will lift up my voice unto God, and I will say with sighing, 'Heal me, O Lord! that I may be healed, because my heart is pained, and its sighing does not let me find rest for the twinkling of an eye. For I, O Lord! think that like proved gold, even so dost Thou take Thy saint from this vain world. And like to the husbandman when he seeth the fruit, that it is ripe, or that it is good, plucketh it hastily lest it should be hurt by the enemies;

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Gospels.

Sinai Cod. Arab. 104.

f. 1 a.

A.D. 1281.

XXI. SINAI COD. ARAB. 104. A.D. 1281.

Gospels.

f. 1^a بِسْمِ الْاَبِ وَالْاِبْنِ وَالرُّوحِ الْقُدُسِ اِلَهٍ وَاحِدٍ

نَبْتَدِي بِعَوْنِ اللّٰهِ وَحَسَنَ

تَوْفِيقِهِ نَكْتُبُ الْاِنْجِيلَ

الْمَقْدِسَةَ . الْاَوَّلَ مِنْ ذَلِكَ

بِشَارَةِ الْقُدَيْسِ مَتَّى الْاِنْجِيلِي

اَوَّلَ قِرَاءَةٍ مِنْهُ لِيَوْمِ الْاَحَدِ

قَبْلَ مِيلَادِ سَيِّدِنَا يَسُوعَ الْمَسِيحِ

الْمَجِيدِ . . الْاَوَّلَ

Matt. 1. 1 كِتَابُ مَوْلِدِ اِيْسُوعَ الْمَسِيحِ بْنِ دَاوُدَ .

ابْنِ اِبْرَاهِيْمَ . اِبْرَاهِيْمَ وَلَدَ اسْحَقَ .

In the name of the Father and the Son and the Holy Ghost, one God. We begin by the help of God and the grace of His guidance to write the Holy Gospels. The first of them is the Gospel of Saint Matthew the Evangelist. The first reading from it is for the First Day (Sunday) before the Birth of our Lord Jesus the Christ, the glorious. The first Book of the Birth of Jesus the Christ, the son of David son of Abraham. Abraham begat Isaac.

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كملت بشارة الرسول الانجيلي الفاضل يوحنا البتول المحبوب
المتكلم في اللاهيات المحبوب من الرب وبتمامها تم نسخ
الانجيل المقدس بنوع الحياة والمرشد الى الخلاص
ببشارة الانجيليين المعظمين في الرسل متى ومارك ولوقا ويوحنا
فنسأل ربنا والاهنا يسوع المسيح المتجسد لخلاصنا ان
يلهمنا الى عمل وصاياه واوامره ولا ابتعاد عن نواحيه
وذو اجرة بشفاعته والذنه العذري البتول ورسله والذين
جاهدوا من اجله.

ايها القاري اسلك بالمحبة اللاهية صلي بالمعفرة عن
الناسخ الخاطي الى بر ثوب التوبة المسمى اهيتراتمة ومهما
وجدت فيه الغلط والنسيان فاصححه ان امكنك
يعضد الرب لك ويستغسل طاعتك امين.

كملت هذه النسخة المقدسة بحمد الله القدير طوسينا منار المجوه
ثامن عشر شهر ايار سنة ست الف وسبعمائة وثلاثة وتسعين للعام وذلك في
رياسة الاب القدير انا دسائينوس اسقف جبل الله ادم الله
دوام النيرين رياسته ورحمنا جميعا بصلواته ولان المزمع المحتق
بالورق وما يحتاج لنساخته القسيس انا ايلي القدير اخواننا يمين
وهو له وللآمة برهم قلايته ينفعه الله بما فيه ولنا اجمعين

XXII. SINAI COD. ARAB. 89. A.D. 1285.

Lectionary of the Gospels.

f. 164^a كملت بشارة الرسول الانجيلي الفاضل يوحنا البثول المحبوب
 المتكلم في الالهيات¹ المحبوب من الرب وبتهامها تم نسخ
 الانجيل المقدس ينجوع الحياة . والمهرشد الى الخلاص
 بشارة الانجيليين المعظمين في الرسل متى ومرقس ولوقا ويوحنا .
 فنسال ربنا والاهنا ايسوع المسيح المتجسد لخلصنا ان
 يلهمنا الى عمل وصاياه واوامره . والابتعاد عن نواهيه
 وزواجه . بشفاعته والدته العذرى البثول ورسله والذين
 جاهدوا من اجله

ايها القاري . اسلك بالمحبة الالهية² صلي بالمغفرة عن
 الناسخ الخاطي اللابس³ ثوب التوبة المسمى راهب يرأسه ومهما
 وجدت فيه من الغلط والنسيان فاصلحه ان امكنك .
 يغفر الرب لك ويستمر غلطتك امين

كملت هذه النسخة المقدسة بجبل الله المقدس طور سينا نهار الجمعة
 ثامن عشر من شهر ايار سنة ستالف وسبعماية وثلاثة وتسعين سنة للعالم . وذلك في
 رئاسة الاب القديس انبا ارسانيوس اسقف جبل الله . ادام الله
 دوام نيرين⁴ رياسته . ورحمنا جميعا بصلواته . وكان المهتم والمعتنى
 بالورق وما يحتاج لنساخته القسيس انبا اكليمى القديس اخو انبا يمين
 وهو له وللأمرة . برسر قلايته ينفعه الله بما فيه ولنا اجمعين امين .

النيرين Cod. ⁴ الابس Cod. ³ الالهية Cod. ² الالهيات Cod. ¹

The Gospel is ended of the gracious Apostle the Evangelist John, the beloved, the virgin, eloquent in Divine things, beloved of the Lord; and its completion finishes the copy of the holy Gospel, the fountain of life, and the guide to salvation, by the preaching of the great Evangelists among the Apostles, Matthew, and Mark, and Luke, and John. Let us ask our Lord and God, Jesus the Christ, incarnated for our salvation,

to inspire us to the doing of His commandments, and statutes, and the forsaking of what He has forbidden and prohibited, by the mediation of His mother, the Maiden, the Virgin, and His Apostles, and those who wrestle for His sake.

O Reader! I ask thee for the Divine Love, pray for the forgiveness of the copyist, the sinner, who is clothed with the garment of repentance, and is called the monk, Jerasimus, for whatever faults and oversights thou hast found in it; correct him if thou canst. The Lord pardon thee, and cover thy faults. Amen.

This holy copy was finished in the holy mount of God, Mount Sinai, on Friday, the 18th of the month of Ayar (May) in the year 6793 of the world, in the reign of the holy Father, Anba Arsenius, Bishop of the Mount of God. May God prolong the continuance of the lights, his rule, and have mercy upon us all by his prayers. He who took the care and trouble about the leaves, and what was necessary for the copying, was the Presbyter, Anba Clement, the holy, brother of Anba Yêmên; it is the property of him and of the Chanters for the use of his cell. May God make him profit by what is in it, and us as well. Amen.

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وان يسوع قال له انطلق ايمانك خلصك فعل
الكان البصر والحق يسوع في الطريق
الاصحاح الثاني والثلاثون الاخير بامر القديس
فاما اتوا الى اورشليم الى بيت فاني وبيت
حنا جانب جبل الزيتون ارسل اثنين من
تلاميذه وقال لهما ابطلقا الى القرية التي
مقابلكما تجدان على المكان غنما امرين
لو بطس عليه احده من النابتين فخذوه
كلاه جيابه الى فان يقل لكم اجدوا رجلا
هذا فقولوا ان الرب لله يدعنا فخذوه فحينئذ
الى هاهنا فمضيا ووجدوا غنما مشدودا
قربا من ابلاب على الرواق خارجا
فقال لهما الناس من الوقوف فخذوه
تفعلا اذ تحلا الجحش فقالا له كما وصاها
يسوع ففتركاها ففادا الجحش الى يسوع
والمتيا عليه ساءل بطس فوقفوا وكتبوا
في السجادة الطريق واخرون كانوا
من الشجر ويثيرون في

Gospels.

Sinai Cod. Arab. 99.

f. 88 a.

A.D. 1286.

XXIII. SINAI COD. ARAB. 99. A.D. 1286.

*Gospels.*Mark 10. 52 f. 88^a وان يسوع قال له انطلق ايمانك خلصك .: فعلى

المكان ابصر ولحق يسوع فى الطريق .:

11. 1 الاصحاح الثانى والثلاثون الاخبار بامر العفو .:

فلما اتوا الى اورشليم الى بيت فاجى وبيت

عنيا جانب جبل الزيتون ارسل اثنين من

تلاميذه وقال لهما . انطلقا الى القرية التى

مقابلكما تجدان على المكان علفوا مربوطا

لمر يجلس عليه احد من الناس قط .: واذ

تحلاه جييا به الي .: فان يقل لكم احد لم تفعلوا

هذا فقولوا ان الرب له به حاجة .: فحينئذ يطلقه

الى هاهنا .: فمضيا ووجدا علفوا مشدودا

قريبا من الباب على الزقاق خارجا فحلوه .:

فقال لهما اناس من الوقوف هناك .: ماذا

تفعلوا اذ تحلوا الجحش .: فقالا لهما كما وصاهما

يسوع فتركاهما . فقادا الجحش الى يسوع .:

والقيا عليه ثيابهما فجلس فوقه .: وكثيرين

فرشوا ثيابهم فى الطريق .: واخرون كانوا

يقطعون اغصانا من الشجر ويقرشون فى

And Jesus said unto him, Go, thy faith hath saved thee. And on the spot he saw and followed Jesus in the way.

The 32nd chapter of the narrative, Of the matter of the Colt.

And when they were come to Jerusalem, to Bethphage and Bethany beside the Mount of Olives, He sent two of His disciples, and said unto

them, Go to the village which is over against you, and ye shall find in the place a colt tied, on whom never yet man sat, and when ye have loosed him, bring him to me. And if any one say unto you, Why do ye this? Say, that his Lord hath need of him, and straightway he will let him come here. And they went, and found a colt bound, near the gate, on the lane without, and they loosed him. And some of them that stood by said unto them, Why do ye do this, loosing the ass? and they said unto them as Jesus had commanded them, and they allowed them. And they led the ass to Jesus. And they threw their garments upon it, and He sat upon it. And many spread their garments in the way ; and others cut branches of the trees, and spread [them] in

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هذا القول قاله واسما ياي موتي بحد الله واذا
 قال هذا القول قال له الحقني فالتفت بطرس
 وراى التلاميذ الذي اجبه يسوع تابعا الذي
 اتكا في العشا على صدره وقال يارب من هو
 الذي يسلمك هذا ابصر بطرس فقال ليسوع
 يا سيدي هذا ما جاله قال له يسوع ان شئت ان
 يبقا هذا الى ان احيى ما اذكرك انت الحق فاشاع
 هذا القول فيما بين التلاميذ ان ذلك التلميذ ليس تمت
 وما قال يسوع انه ما تمت بل قال ان شئت ان يبقا
 هذا الى ان احيى ما اذكرك فهذا التلميذ هو الشاهد
 بهذه الاقوال وكاتبها وقد علمنا ان شهادته صادقة
 هي وقد يوجد اشيا كثيرة مما عملها يسوع لو كتبت
 واحدا واحدا على حسب ظني انه ولا العالم بعينه
 كان يسوع المصاحف المكتوب به حقا امين
 والسبح سر دائما ابدا وعلينا رحمته ورافته موبلا سرمدنا
 وكان الفراع من نسخة يوم الجمعة ثامن وعشرون
 حزيران سنة ستة آلاف وسبع مائة اربعة وتسعين
 وذلك بدير طور سيناء المقدس الرب يرفع به مقنننا

Gospels.

Sinai Cod. Arab. 99.

A.D. 1286

XXIV. SINAI COD. ARAB. 99. A.D. 1286.

Gospels.

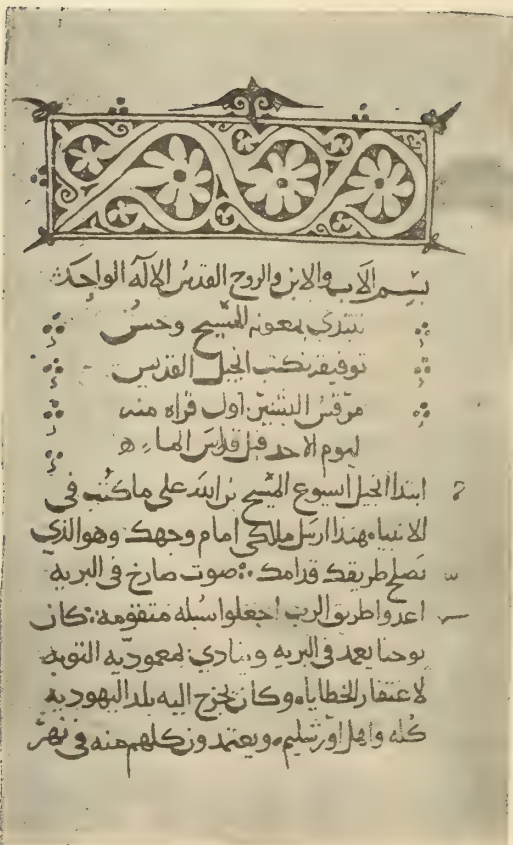
Jn 21. 19 هذا القول قاله واسما باى موت يمجد الله واذ
 قال هذا القول قال له الحقنى فالتفت بطرس
 ورأى التلميذ الذى احبه يسوع تابعا الذى
 اتكأ فى العشا على صدره وقال يا رب من هو
 الذى يسلمك . هذا ابصره بطرس فقال ليسوع
 يا سيدى هذا ما حاله : قال له يسوع ان شئت ان
 يبقا هذا الى ان اجى ماذا عليك انت الحقنى : فشاع
 هذا القول فيما بين التلاميذ ان ذلك التلميذ ليس يموت .
 وما قال يسوع انه ما يموت . بل قال ان شئت ان يبقا
 هذا الى ان اجى ماذا عليك فهذا التلميذ هو الشاهد
 بهذه الاقوال وكاتبها . وقد علمنا ان شهادته صادقة
 هى . وقد يوجد اشيا كثيرة مما عملها يسوع لو كتبت
 واحدا واحدا على حسب ظنى انه ولا العالم بعينه
 كان يسع المصاحف المكتوبة حقا امين .
 والسميح لله دايما ابدا وعلينا رحمته ورافته موبدا سرمد امين
 وكان الفراغ من نسخه يوم الجمعة ثامن وعشرون من
 حزيران سنة ستمة الاف وسبعماية اربعة وتسعين للعالم
 وذلك بدير طور سينا المقدس : الرب ينفع به مقتنيه امين .

وقد Cod. ¹

This speech He spake, signifying by what death he should glorify God. And when He spake this speech, He said unto him, Follow Me. And Peter turned, and saw the disciple whom Jesus loved following, upon whose breast He leaned at supper, and said, O Lord who is it that shall betray Thee? Peter saw this man, and said unto Jesus, O Lord! what shall

be this man's condition? Jesus said unto him, If I will that this man tarry until I come, what is that to thee? follow thou Me. And that saying went abroad among the disciples, that that disciple should not die; but Jesus said not that he should not die, but He said, If I will that he tarry till I come, what is that to thee? And it is this disciple who testifieth to these sayings, and wrote them, and we know that his testimony is true. And there are many things which Jesus did, if they were written every one, as I think, the world itself would verily not contain the books that should be written. Amen. Glory be to God continually and for ever, and on us be His mercy and pity for ever and ever, Amen. The conclusion of copying it was on Friday the 28th of Hazirân, in the year 6794 of the world, in the holy Convent of Mount Sinai. May the Lord prosper the possessors of it. Amen.

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Gospels.
 Sinai Cod. Arab. gr.
 f. 59 b.
 A.D. 1292.

XXV. SINAI COD. ARAB. 91. A.D. 1292.

*Gospels.*f. 59^b بسم الاب والابن والروح القدس الاله الواحد ✠

✠ نبتدى بمعونة المسيح وحسن ✠

✠ توفيقه نكتب انجيل القديس ✠

✠ مرقس البشير اول قواة منه ✠

✠ ليوم الاحد قبل قداس الماء ☉ ✠

ابتدا انجيل ايسوع المسيح بن الله على ما كتب في
 الانبيا . هنذا ارسل ملاكي امام وجهك وهو الذى
 يصلح طريقك قدامك ✠ صوت صارخ فى البرية
 اعدوا طريق الرب اجعلوا سبله متقومة ✠ كان
 يوحنا يعمد فى البرية وينادى بمعمودية التوبة
 لاغتفار الخطايا . وكان يخرج اليه بلد اليهودية
 كله واهل اورشليم . ويعتمدون كلهم منه فى نهر

In the name of the Father, and the Son, and the Holy Ghost, the one God. We begin by the help of the Christ and the grace of His guidance to write the Gospel of Saint Mark the Evangelist. The first reading from it is for the Sunday before the Mass of the waters. The beginning of **Mark 1. 1** the Gospel of Jesus the Christ, the Son of God, ²as it is written in the prophets. Behold, I send my messenger before thy face, and he shall prepare thy way before thee. ³The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. ⁴John was baptizing in the wilderness, and preaching the baptism of repentance for the forgiveness of sins. ⁵And there went out to him all the land of Judea, and the people of Jerusalem, and were all baptized of him in the river.

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XXVI. BIBLIOTHÈQUE NATIONALE, PARIS.
FONDS ARABE 159. A.D. 1314.

The works of St Saba.

f. 170^a رزقنا الله بركاته . واعاننا على العمل بمفترضاته
واوصلنا الى ما تضمنه من عطايا الاله . ونعمة وهباته
واشركنا مع قديسيه وابرازه . الذين استكملوا
حياتهم عاملين حسب مرضاته . واستحقوا ان
يتلذذوا من هاهنا بنعيمه وخيراته . له المجد والسجود
والاكرام . وعلينا رحمته . الى ابد الابدن امين .

وذلك بتاريخ الثالث عشر من كهيك¹ سنة الف وثلاثين للشهدا
الابرار . الموافق للتاسع والعشرون من شهر شعبان سنة اربعة عشر
وسبع مائة للهجرة العربية . احسن الله تقضيها في خير وعافية وامناً
وسلامة . وناسخه الحقير المسكين بكثرة خطاياه . الغير
مستحق ان يذكر اسمه انسان من عظم خطاياه . يسال كل واقف
عليه . ان يدعوا له لكي يخلصه الرب الاله من بحار ذنوبه ويسامحه
بما فعله في عمره من النجاسات والخطايا الكبيرة . وكلمن دعا له بشى
له امثاله . والسبح لله داوما ابدا سرمداً

لها كان بتاريخ سنة ١٤٥٦
الاطهار طبع الهيرون المقدس
يكنيسة الست السيدة الطاهرة
مارتيرم البتول بحارة الروم
بالقاهرة المحروسة باهتمام
الهولا المكرم الارشيد ياقن الشيخ
ولى الدولة ميخائيل الناظر على
البيعة المشار اليها كاتب
: الذخيرة والخواص على يد
الاب البطريرك انبا مشاوس
التسعون في عدد البطارقة
بالكرسى المرقسى وكان كماله
: والخاره بالبيعة المقدسة
المشار اليها في يوم الاحد
الجديد سابع عشر شهر برمودة
سنة تاريخ اعلاه وجعل
: العمل المذكور من تهيأ
حضوره من الابا الاساقف
باليوجه البحرى والقبلى وهم
ابا ايصال اسقف
انفلس وانبا يونس الاصبوطى
وانبا ايصال التلاوى اسقف
صيدفا والمحلة وانبا موسى
اسقف القوص ميلاهم . . .

This is continued on the margin of the preceding page, as follows :

وقد نقل استطرها تاريخ طبخ للميرون المقدس من نسخة خط القمص نوح
الله نفسه للتذكرو بدينه وكتب ذلك الحقير يحنا خادم كرسى مارى مرقس
الانجيلى بنعمة الله وكان تسطير هذا التاريخ ونقله من النسخة القديمة
فى سادس بشنس سنة ¹⁶¹⁵ للشهدا للابرار بركاتهم يحل علينا ويخلصنا من
شرايرنا الى انقضا الادهار

May God furnish us with His blessings, and assist us in doing according to His precepts ; and make us attain to the divine gifts which He has pledged, and His grace and His benefits ; and give us a portion with His saints and His pure ones, who have completed their lives doing according to His pleasure, and have been deemed worthy to be entertained hence by His delights and His blessings. To Him be glory and adoration and honour ; and on us be His mercy for ever and ever, Amen.

And this is at the date of the thirteenth *χοιὰκ* of the thousand and thirtieth year of the Holy Martyrs ; corresponding to the twenty-ninth of the month Sha'ban the seven hundredth and fourteenth year of the Arab Hegira. May God approve its accomplishment in good and health safely and in peace. And its copyist is the mean poor man, in the abundance of his sins, a man whose name is unworthy to be called a man, from the greatness of his sins. He asks every one who comes upon this book to pray for him, that the Lord his God may save him from the oceans of his crimes, and forgive him for his wicked deeds in the course of his life ; and his many sins. And whosoever shall invoke on him any blessing, unto him shall be the like thereof. And praise be to God now and for evermore.

God the Saviour.... When it was the date of the pure martyrs, the holy oil was prepared in the church of the Pure Lady Mistress Mary the Virgin in the quarter of the Greeks in Cairo the fortified, by the care of the honoured lord the Archdeacon, the wise sheikh, Wali ed Daulah, Michael the overseer of the church the above named, scribe of the Treasury and the Court, with the help of the father, the Patriarch Anba Matthew, the ninetieth in the number of the Patriarchs in the throne of St Mark. And its completion and its storing up in the holy church above mentioned was on the first day of the new week, the seventeenth of the month Pharmouthi the year of the date above.

And there were present at the aforesaid work such as were able to be present of the fathers the bishops of the North and the South : viz. Anba Isaal the bishop of the city of Anupolis, and Anba Jonas of Asioût, and Anba Isaal the Telâwy Bishop of Sidfa and the Mohalla ; and Anba Moses bishop of Koos, inspired men.

And he had copied its lines, on the date of the preparation of the holy oil, from a manuscript in the hand of the *Gommos*¹, may God give rest to his soul ! for a remembrance of him in his judgment. And the contemptible John, a servant of the throne of St Mark the Evangelist, wrote this by the grace of God. And the writing down of this chronicle and its copying from the ancient manuscript was on the sixth of *παχών* the year 1615 of the pure martyrs. May their blessing light upon us, and save us from our evil ways until the consummation of the ages !

¹ i.e. Hegoumenos.

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بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ الْإِلَهِ الْوَاحِدِ
 فَصَهِ بِشَارَهُ مَسِي السَّالِحِ بَنِ جُلْفَى أَخُو يَعْقُوبَ أَحَدَ الْأَسْعَرِ
 الْأَمِيدِ الْمَسِيحِ، وَهُوَ الْعَسَاةُ الْأَخْلَى وَهُوَ لَاوِي وَاعْمَالُهُ فِي
 بِلَادِهِ الْكَهَنَةِ، وَخَبَرُ شَهَادَتِهِ شِفَاعَتُهُ تَحْفَظُنَا آمِينَ ٥
 أَمَّا أَعْمَالُ مَتَّى الَّتِي عَلَّمَانِي فِي بِلَادِ الْكَهَنَةِ فَهِيَ هَذِهِ كَمَا قَدْ
 تَرَكْتُ وَذَلِكَ أَنَّ بَطْرُسَ وَأَخَاهُ أَنْدَرَاوَسَ كَانَ عَسَلِمَ
 عَوْدَتِهِمَا مِنْ بِلَادِ الْبَرِيرِ بَعْدَ أَنْ تَبَيَّنَ لَهُ فِي الْأَمَانَةِ وَعَرَفَ
 شَيْعَةَ الْبَرِيرِ وَهِيَ أَسَاكِرُ الْبَرِيرِ فِي الطَّرِيقِ فَدَلَّسَانِي هَذَا
 وَقِيلَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبُهُ بِالْقُبْلَةِ الرُّوحَانِيَةِ وَقَالَ مَتَّى
 لَهُمَا مِنْ أَيْنَ أَنْتُمَا فَقَالَا لَمْ مِنْ بِلَادِ الْبَرِيرِ فَقَالَ لَهُمَا مَتَّى وَأَنَا
 أَيْضًا قَدْ أَتَيْتُ مِنْ بِلَادِ الْمَغْرُوبِينَ وَأَنَّهُ عَرَفَ كُلَّ وَاحِدٍ
 مِنْهُمَا صَاحِبُهُ الْأَخْرَمَانَالَهُ مِنَ الْأَلَامِ فَقَالَ لَهُمَا مَتَّى
 هَذَا أَنَّ الْمَدِينَةَ الَّتِي كُنْتُ فِيهَا قَدْ خَصَّرَ رَبُّنَا اسْمُوعُ الْمَسِيحِ
 مَعَ أَهْلِهَا فِي كُلِّ وَقْتٍ وَهُوَ عِنْدَهُمْ دَائِمًا وَيُعِيدُ مَعَهُمْ وَيُنْصِبُ
 كُرْسِيَهُ فِي وَسْطِ بَيْتِهِمْ بِالْفِدَاءِ وَيُعَلِّمُهُمْ وَصَايَاهُ فَلَمَّا دَخَلْتُ
 إِلَى مَدِينَتِهِمْ وَنَادَيْتُ فِيهِمْ وَسَمِعُوا بِاسْمِهِ قَالُوا إِلَى حَرِّ نَعْرِفُ
 هَذَا الْأَسْمَ فَقُلْتُ لَهُمْ مَنْ عَرَفْتُمْ فَقَالُوا إِلَى طُولِ زُرْحِكِ
 وَأَتَمَّ عَلَيْنَا وَالْأَنْفَالُ وَنَحْنُ الْبَرِيرُ فَأَنْكَرْتُ نَظَرَ إِلَى الْأَيِّ
 بِشَرَّتَابِهِ فَلَمَّا دَخَلْتُ بِلَادَهُمْ بِاسْمِ السَّالِحِ الْمَسِيحِ وَهُوَ
 رَأَى عَلَى حَالِهِمْ فَجَاءَ عَوْنُ السَّمَاءِ بِسُحُورِهِ وَأَنَّى

Lives of Saints and Martyrs.

Sinai Cod. Arab. 397.

f. 27 a.

A.D. 1333.

XXVII. SINAI COD. ARAB. 397. A.D. 1333.

Lives of Saints and Martyrs.

f. 27^a بسم الاب والابن والروح القدس الاله الواحد السادس عشر

قصه بشارة متى السليح بن حلفى اخو يعقوب احد الاثنى عشر
تلاميذ المسيح . وهو العشار¹ الانجيلي وهو لاوى واعماله فى
بلدة الكهنة . وخبر شهادته شفاعته تحفظنا امين .
اما اعمال متى التى عملها فى بلد الكهنة فهى هذه كما قد
نذكر . وذلك ان بطرس واخاه اندراوس كانا عند
عودتهما من بلاد البربر بعد ان ثبتهما فى الامانة . وعرفاهم
شرايع الدين وهما سايران فى الطريق قد لقيا متى هذا .
وقبل كل واحد منهم صاحبه بالقبلة الروحانية . وقال متى
لهما من اين اتيتما . فقالا له من بلاد البربر . فقال لهما متى . وانا
ايضا قد اتيت من بلاد المغبوطين وانه عرف كل واحد
منهم صاحبه الاخر ما ناله من الالام . فقال لهما ماثوس
هذا . ان المدينة التى كنت فيها . قد يحضر ربنا يسوع المسيح
مع اهلها فى كل وقت . وهو عندهم دايم . ويعيد معهم وينصب
كرسيه فى وسط بيعتهم بالغداة . ويعلمهم وصاياه . فلما دخلت
الى مدينتهم . وناديت فيهم وبشرتهم باسمه . قالوا لى نحن نعرف
هذا الاسم فقلت لهم من عرفكم به . فقالوا لى طول روحك
واتمهل علينا ولا تقلق وتعجل الى الغداة . فانك تنظر الى الذى
بشرتنا به . فلما كان من غدوة حضر ربنا يسوع المسيح وهو
راكب على سحابة مضية . وان جميع قوات السما يسبحونه . وانى

¹ Cod. العسار

the 16th

In the name of the Father, and the Son, and the Holy Ghost, the One God.

The history of the preaching of Matthew the Apostle, son of Halfi, brother of James, one of the Twelve Disciples of the Christ ; he was the

Publican, the Evangelist ; he was Levi ; his acts were in the town of the priests, and the narrative of his martyrdom. May his mediation preserve us, Amen.

But the acts of Matthew which he did in the town of the Priests were these, as we shall record ; and this, that Peter and Andrew his brother were on their return from the country of El Barbar, after they had established them in the faith, and taught them the precepts of religion. While they were journeying on the road, they met this Matthew. Each one of them embraced his friend with a spiritual kiss ; and Matthew said unto them, "Whence have you come?" And they said unto him, "From the country of El Barbar." And Matthew said unto them, "And I also have come from the country of the Blessed." And each one of them told his other friend what sufferings had befallen him. And this Matthew said unto them : "The city in which I have been, our Lord Jesus the Christ is present with its people at all times ; He is beside them continually, and He keepeth a feast with them. He setteth up His throne in the midst of their church in the early morning, and teacheth them His commandments. And when I entered their city, and proclaimed amongst them, and preached the Gospel to them in His name, they said unto me, "We know this Name." And I said unto them, "Who hath taught you it?" And they said to me, "Be patient, take time with us ; be not anxious nor hurried until the morning, and thou shalt look on Him whom thou hast preached unto us." And when the morning came our Lord Jesus the Christ appeared, riding upon a shining cloud, and all the powers of Heaven were praising Him. And I

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بِالتَّوْبَةِ وَمَغْفِرَةِ الْخَطَايَا فِي جَمِيعِ الْأُمَمِ وَتَبْدُونَ مِنْ
 يَرُوشَلِيمَ وَاسْمُ تَشْهَدُونَ عَلَى هَذَا وَأَنَا أُرْسِلُ إِلَيْكُمْ
 بِمَوْعِدِ ابْنِي فَأَجْلِسُوا اسْمُ فِي الْمَدِينَةِ يَرُوشَلِيمَ حَتَّى
 تَسْمَعُوا الْقَوَّ مِنَ الْعُلَا ۖ ثُمَّ أَخْرِجُهُمْ حَارِجًا إِلَى
 بَيْتِ عَيْنَا وَرَفَعَ يَدَيْهِ وَبَارَكَكُمْ وَكَانَ فِيمَا هُوَ يَبَارِكُكُمْ
 انْفِرَدَ عَنْهُمْ وَصَعِدَ إِلَى السَّمَاءِ ۖ فَاتَّاهُمْ فَسَجَدُوا
 لَهُ وَرَجَعُوا إِلَى يَرُوشَلِيمَ بِنُحْرٍ عَظِيمٍ وَكَانُوا فِي
 كُلِّ حَزْنٍ فِي الْهَيْكَلِ يَسَبِّحُونَ اللَّهَ وَيُبَارِكُونَ آمِينَ

خبر اخيل لوفابسلام الرب امين

في شهر طوبه سنه خمسين والالف

للسهداء الاطهار يا رب اغفر

لآبائنا وللمتوسم ولجميع بني المعمودية ٥

XXVIII. BRITISH MUSEUM OR. 1327. A.D. 1334.

Gospels.

f. 184^a بالتوبة ومغفرة الخطايا فى جميع الامم وتبدون من
 يروشلیم. وانتم تشهدون على هذا وانا ارسل اليكم
 موعد ابى فاجلسوا انتم فى المدينة يروشلیم حتى
 تتدبروا القوة من العلا ٠ ثم اخرجهم خارجا الى
 بيت عنيا ورفع يديه وباركهم وكان فيما هو باركهم
 انفرد عنهم وصعد الى السما ٠ فاما هم فسجدوا
 له ورجعوا الى اورشلیم بفرح عظيم وكانوا فى
 كل حين فى الهيكل يسبحون الله ويباركون امين ٠

نجز انجيل لوقا بسلام الرب امين
 فى شهر طوبه سنة خمسين والـ
 لـشـهـدا الاطهار يا رب اغفر
 لكاتبه وللمهتم ولجميع بنى المعمودية ٠

in repentance and forgiveness of sins amongst all nations, and begin at Jerusalem. Ye shall testify about this; and I will send you the promise of my Father; and tarry ye in the city Jerusalem, until ye be armed with power from on high. Then He took them out to Bethany, and raised His hands and blessed them, and whilst He blessed them, He was separated from them, and ascended to Heaven. But they worshipped Him, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God, Amen.

The Gospel of Luke is completed, in the peace of the Lord, Amen.

In the month of Tûbat, the year 1050 of the pure Martyrs. O Lord ! forgive its writer and the superintendent and all baptized persons.

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[illegible]

XXIX. SINAI COD. ARAB. 628. A.D. 1337.

*Lectionary of the Gospels.*f. 3^b بسم الآله الواحد الاب والابن والروح القدس

المقالة الاولى للقديس متى الرسول الفصل

الاول منه ليوم الاحد قبل الميلاد المجيد كتاب

ميلاد يسوع المسيح ابن داوود ابن ابراهيم فابراهيم ولد اسحق واسحق ولد يعقوب
 ويعقوب ولد يهوذا واخوته يهوذا ولد فارص وزارخ من ثامار فارص
 ولد حصرون ولد ارام ولد ارام ولد عميناداب عميناداب ولد
 ناصون ناصون ولد سلمون سلمون ولد باعاز من راحاب باعاز ولد عوبيد
 من راغوث عوبيد ولد ايسى ايسى ولد داوود الملك داوود ولد سليمان
 من امرأة اوزيا سليمان ولد رحبعام رحبعام ولد ابيا ابيا ولد اصف
 اصف ولد يوشافاط يوشافاط ولد يورام يورام ولد عوزيا عوزيا
 ولد يواثام يواثام ولد اخاز اخاز ولد حزقيا حزقيا ولد منسى منسى
 ولد عاموص عاموص ولد يوشيا يوشيا ولد يوخانيا واخوته في سبي
 بابل ومن بعد سبي بابل يوخانيا ولد شلتاييل شلتاييل ولد زوربابيل
 زوربابيل ولد ابىوذ ابىوذ ولد الياقيم الياقيم ولد عازور عازور ولد
 صادق صادق ولد اخين اخين ولد اليود اليود ولد اليعازر اليعازر
 ولد مثنان مثنان ولد يعقوب يعقوب ولد يوسف خطيب مريم
 المولود منها يسوع الذى يدعى المسيح فكل الاجيال من ابراهيم الى
 داوود اربعة عشر جيلا ومن داوود الى سبي بابل اربعة عشر جيلا
 ومن سبي بابل الى المسيح اربعة عشر جيلا الفصل الثانى
 قراءة يوم الميلاد سحر ومولد يسوع المسيح هكذا كان لها خطبت
 مريم امه ليوسف قبل ان يعترفها وجدت حبلى من روح القدس

In the name of the one God, the Father, the Son, and the Holy Ghost.
 The first Word of Saint Matthew the Apostle, the first chapter of it, for

the first day after the glorious Birth. The Book of the Birth of Jesus the Christ, son of David, son of Ibrahîm. Ibrahîm begat Isaac, and Isaac begat Jacob, and Jacob begat Juda and his brethren. Juda begat Phares and Zarah of Tamar. Phares begat Hesron. Hesron begat Aram. Aram begat Aminadab. Aminadab begat Nason. Nason begat Salmon. Salmon begat Boaz of Rahab. Boaz begat Obed of Ruth. Obed begat Jesse. Jesse begat David the King. David begat Suleiman of the wife of Uriah. Suleiman begat Rehoboam. Rehoboam begat Abia. Abia begat Asaph. Asaph begat Josaphat. Josaphat begat Joram. Joram begat Ozia. Ozia begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekia. Hezekia begat Manasse. Manasse begat Amos. Amos begat Josia. Josia begat Jechonia and his brethren in the captivity of Babel. And after the captivity of Babel Jechonia begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Sadoc. Sadoc begat Achîn. Achîn begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the betrothed of Mary, from whom was born Jesus who is called the Messiah. And all the generations from Abraham to David are fourteen generations; and from David to the Captivity of Babel fourteen generations; and from the Captivity of Babel to the Christ fourteen generations. The second Chapter. Morning reading for the day of the Birth. And the birth of Jesus the Christ was thus: When Mary His mother was betrothed to Joseph, before they knew one another, she was found with child of the Holy Ghost.

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الارض وامض الى ارض ميلادك واكون معك البفسر اوضح
 الكتاب ان لا بان كان قد ظلم يعقوب ومنعه حقه ولجمع قلب
 يعقوب جدا ولما نظر الله عظم جمع قلب يعقوب فطنه لذلك
 النبي الذي لم يفهمه لا بان وللمرة وجع قلبه وجره
 عزاه في المنام واعلمه ان الغنم سيولد والمراد ان ذلك
 من فعلي واذا الذي فطنتك لهذا النبي وقوله ان ملاك
 الله كلمني وقال انا الله الذي كلمتك في بيت الله يعني في بيت
 ابي الذي هو اله الحق وانا اله حق مولود منه ولا ذلك
 البيت الذي ظهر له فيه على السلم كان يسر للجماعة المسيحية
 كما قد ذكرنا ذلك في موضعه فذلك ذكر المسحة وقال حيث
 مسحت نصيبه هناك وامره ان يعود الى ارضه الذي بها
 وعده وقال اني اجضر بك الى هذه الارض لي تاخذ منها عني
 وتعود الى ارضك وعنان معك وهكذا يريد الله منا في هذا
 العالم ان تاخذ لنا منه عنا بالاعمال الصالحة وحيد
 الى ارضنا الحقيقية السماوية ونحن لعنا ناجا ملين
 الكتاب اجابا باليا ورا حيل وقال له لعسي قد بقا
 لنا نصيب اخر وميراث اخر في بيت ابينا اله محسبنا عليه

في هذا الكتاب
 الذي هو
 في هذا الكتاب
 الذي هو

Commentary of Ephraem on Genesis.

f. 198^a الأرض وامض الى ارض ميسلادك واكنون معك التقشير اوضح الكتاب ان لابان كان قد ظلم يعقوب ومنعه حقه واتفق قلب يعقوب جدا ولما نظر الله عظم وجع قلب يعقوب فطنه لذلك التدبير الذى لم يفهمه لابان ولكثرة وجع قلبه وحزنه عزاه فى المنام واعلمه ان الغنم سيلدوا كمراذك¹ وان ذلك من فعلي واني انا الذى فطنتك لهذا التدبير. وقوله ان ملاك الله كلمنى وقال لى انا الله الذى كلمتك فى بيت الله يعنى فى بيت ابي الذى هو الاله الحق وانا الاله حق مولود منه ولان ذلك البيت الذى ظهر له فيه على السلم كان سر للجماعة المسيحية كما قد ذكرنا ذلك فى موضعه فلذلك ذكر المسحة وقال حيث مسحت لى نصبة هناك وامره ان يعود الى ارضه الذى بها وعده وقال انى احضرتك الى هذه الارض لكى تاخذ منها غنى وتعود الى ارضك وغناك معك وهكذا يريد الله منا فى هذا العالم ان نأخذ لنا منه غنا بالاعمال الصالحة وحينئذ نمضى الى ارضنا الحقيقية السهائية ونحزن لغنانا حامليين الكتاب اجابا اليا وراخيل وقالوا له لعسى قد بقا لنا نصيب اخر وميراث اخر فى بيت ابينا الم يحسبنا عنده

¹ Cod. كمراذك

the earth, and go to the land of thy birth, and I will be with thee" [Commentary]. The Book explains how Laban tyrannized over Jacob, and refused him his right, and the heart of Jacob suffered much pain. When God saw the great pain of Jacob's heart, He made him comprehend this arrangement which Laban had not understood, and in the greatness of the pain of his heart and his sorrow He comforted him in

a dream; and taught him that the sheep would bring forth according to thy desire; and this will be My doing, and I am He who hath taught thee this arrangement. And his saying is "that the Angel of God spoke to me, and said to me, I am God [*On the margin.* who appeared to thee at Bethel, and he made it certain that He who spake to him is the Son, and therefore he called Him an Angel, and God, as He in the latter time appeared. He is a Man, and God; and therefore 'I am God,'] Who spake to thee at Bethel," which means in the house of my Father, who is very God, and I am very God, begotten of Him. And because this house in which He had appeared unto him upon the ladder, was a symbol of the Christian congregation, as we have recorded it in its place, therefore He remembered the anointing and He said: "There where thou didst anoint a pillar to Me"; and commanded him to return to his land, which He had promised him. And He said, I have brought thee to this land, that thou mayest take from it riches, and return to thy land, and thy riches with thee. And thus God wishes from us in the world that we should take from Him riches to ourselves in good works, and then we should go to our true heavenly land; we carrying our riches. [Text.] Leah and Rachel answered and said unto him, Peradventure there remaineth to us another portion and another inheritance in the house of our father. Did he not consider us with him.....

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ثم قارن المرأة، وبعد وفاتها صار سقفا، وأعطاه الله لعمل
 الملائكة نعمة بلغ فيها الحان حارث العجايب تكملة له
 بسماها، وذلك أنه اجتري عجايب كثيرة ترفع على السمع وتجاوز
 الوصف، وما ذكر من كثرتها واحدا أو اثنين وهي ان كان
 خدام الكنيسة او مدوا في وقت من الموفات من قناديلها قليلا
 فضع ذلك على البار واحتجوا في ذلك ما وحضره الكنيسة
 قوم يصلون، ولقد السب ان يجتري فيها صواكيرا فظهرت
 ملائكة تسمعها معه تقول ومع زوحك، فاما اشفاقه وحسنه
 فيمن يتألم فيها ما عرض للذين زلوا في السيرة فوارعه غنمه
 وذلك أنه ما زال عارض العمال الذي تشتملهم فمنعهم من الظن
 فقط، وأعطاهم كبتا واحدا، وصرفهم قبالا له خذوا هذا خذوا
 لأنكوا وتسهرتم باطلا، وسائر الرعية التي اوتيت عليها كما
 ينبغي، وانقل الى طبقة الملائكة وسيرتهم.

بسم الاب والابن والروح القدس الاله الواحد
 وصف سيرة وتاريخ امينا القدس اسبير يدون صانع العجايب
 اسقف مدينة ارميشونطون، الفخام تاوودورس
 اسقف بافوا. قال يوحنا الانجيلي في الديكارا الكلمة وحكمة
 كان عند الله كلمة كان وحلوا منه لم يكن شيئا مما كان اماه
 اسأل واليه استعانت بعيسى انا المستعين الذي قد بدأت بهذا

عند الله والاله هو الكلمة الذي كان

XXXI. SINAI COD. ARAB. 398. SEEN DECEMBER, A.D. 1408.

Legends and Martyrdoms. Labyrinth IV.

f. 129^b ثم قارن امرأة. وبعد وفاتها صار اسقفا. واعطاه الله لعمل
 الاشفية نعمة بلغ فيها الى ان صارت العجايب تكنية له
 يسما بها. وذلك انه اجترح عجائب كثيرة تزيد على السمع. وتتجاوز
 الوصف. وساذكر من كثرتها واحدة او اثنتين. وهى ان كان
 خدام الكنيسة اوقدوا فى وقت من الاوقات من قناديلها قليلا
 فصعب ذلك على البار. واحتجوا فى ذلك ان ما قد حضر فى الكنيسة
 قوم يصلون. ولهذا السبب لن يحتاج فيها ضوا كثيرا. فظهرت
 ملايكة سمعوها معه تقول ومع روحك. فاما اشفاقه وحنوه
 فيبين تناهيه فيهما ما غرض للذين راموا ان يسترقوا رعية غنمه
 وذلك انه ما ازال عارض العماء الذى اشتملهم. فمنعهم من النظر
 فقط: بل واعطاهم كيسا¹ واحدا. وصرفهم قايلا لهم خذوا هذا حتى
 لا تكونوا قد سهرتم باطلا. وساس الرعية التى اوتمن عليها كما
 ينبغى وانتقل الى طبقة الملايكة وسيرتهم:

بسم الاب والابن والروح القدس الاله الواحد
 وصف سيرة وتديبر ابينا القديس اسبيريدون صانع العجايب
 اسقف مدينة ابريميثونطون. الفها ثاووذورس
 اسقف بافوا. قال يوحنا الانجيلي فى البدى كان الكلمة والكلمة
 كان عند الله. كل به كان وخلقوا منه لم يكن شى مما كان اياه
 اسل واليه ابتهل ان يهب انا لى انا المسكين الذى قد بدات بهذا

¹ Cod. كيشا

Then he espoused a wife, and after her death he became a Bishop, and God gave him grace for the work of healing; he succeeded in it so that miracles became a nickname for him, and he was called after them. This was because he managed to perform many miracles, which increase

with fame, and surpass narration; I will mention one or two out of the multitude of them. One was that the servants of the church were once upon a time burning few of its candles, and this was hard for the pious man. They excused themselves for this [by saying] that there were no people present in the church praying, and for this reason that much light was not required in it. Angels appeared whom they heard saying with him, "and with thy spirit." But the length to which he went in his mercies and tenderness as shown in opposing those who aimed at robbing the flock of his sheep, and this because he never ceased withstanding the blindness which overwhelmed them and prevented them from even seeing, but he gave them one purse, and he dismissed them, saying to them, "Take this that your vigil may not be in vain." And he ruled the flock with which he was entrusted as was necessary, and he was translated to the rank of the Angels, and to their life.

In the name of the Father and of the Son and of the Holy Ghost, the one God. A narrative of the life and conduct of our holy father Spiridion, worker of miracles, bishop of the city of Abrimithounton, which Theodorus bishop of Paphos(?) composed. John the Evangelist said, In the beginning was the Word; and the Word was with God, and God was the Word. This one in the beginning was with God. Everything was by Him, and without Him was nothing of what was. I ask Him and call upon Him to give me, the poor one, who has just begun upon this

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وعظم شأن هرقانوس وقوى سلطانه واستقام ملكه
 واظلمت اليهود في ايامه وامنوا في جميع مساكهم
 ذكر فرق اليهود ذلك الزمان السبع فمأجري انتقال
 هرقانوس من الفرقة التي كان هو وابايه منها الى غيرها
 ومأجري بين اليهود من العداوة والحروب الفصل السابع
 قال صاحب الكتاب كان اليهود في ذلك الزمان ثلثة فرق الواحدة
 يسمون الفرقة ونفس هذا الاسم المعترلة والفرقة الثانية
 الصدوقية وهم من اصحاب رجل من العلماء يقال له صادق
 والفرقة الثالثة يسمون الحسدن ونفس هذا الاسم الصلحين
 وهم المستغلين بالسيخ والعبادة وكانت الصدوقية تعادي
 المعترلة عداوة شديدة وتبغضهم وكان هرقانوس واباوه من
 المعترلة وعاداهم وكان السبب في ذلك انه صنع صنيع عظيم
 واحصر فيه جميع قوادحهم واصحابه واحصر جميع اليهود
 وهما المعترلة وحضر هرقانوس معهم فاكل وشرب فلما احدث
 الشراب منه قال للمعترلة انتم تعلمون لي واحد من تلاميذك
 واني راجع الي قولكم والذير رايكم ولا اجد الفكر وانا
 اسالك متى علمت غلط قد جرى مني خطا تعلموني به وتشدوا علي

XXXII. BRITISH MUSEUM OR. 1336. A.D. 1493.

History of Joseph Ben Gorion.

f. 43^b وعظم شان هرقانوس وقوى سلطانه واستقام ملكه
 واطمان¹ اليهود فى ايامه وامنوا فى جميع مساكنهم
 ذكر فرق اليهود ذلك الزمان السبب فيما جرى فى انتقال
 هرقانوس من الفرقة التى كان هو وابايه منها الى غيرها
 وما جرى بين اليهود من العداوة والحروب والقتل بسبب ذلك
 قال صاحب الكتاب كان اليهود فى ذلك الزمان ثلثة فرق : الواحدة
 يسمون الفروسم وتفسير هذا الاسم المعتزلة والفرقة الثانية
 الصدوقية وهم من اصحاب رجل من العلماء يقال له صادق
 والفرقة الثالثة يسمون الحسديم وتفسير هذا الاسم الصالحين
 وهم المشتغلين بالتسبيح والعبادة وكانت الصدوقية تعادى
 المعتزلة عداوة شديدة وتباينهم وكان هرقانوس واباه من
 المعتزلة وعاداهم وكان السبب فى ذلك انه صنع صنيع عظيم
 واحضر فيه جميع قواده وجنوده واصحابه واحضر حكما اليهود
 وهما المعتزلة وحضر هرقانوس معهم فاكل وشرب فلما اخذ
 الشراب منه قال للمعتزلة انتم تعلمون انى واحد من تلاميذك
 وانى راجع الى قولكم واتدبر ببرايتكم ولا اخالفكم وانا
 اسالكم متى علمتم بغلط قد جرى منى او خطا تعلموني به وترشدوني الى
 الصواب

1 Cod. واطمانت

And the dignity and power of Hyrcanus increased, and his rule was established; and the Jews enjoyed security in his days; and were safe in all their dwellings.

A memorial of the sects of the Jews at that period, the cause of what happened at the change of Hyrcanus from the sect to which he and his parents belonged, to another one.

And what happened among the Jews of enmity, and wars, and slaughter because of that.

The author of the book says, 'The Jews were at that time [in] three sects. The first was called the Pharisees. And the interpretation of this name is the Separated people.

And the second sect is the Sadducees. And they were the followers of one of the learned men named Zadok.

And the third sect was called the Chasidim. And the interpretation of that name is the Righteous people. And they are occupied with praise and worship.

And the Sadducees hated the Pharisees with a fierce hatred, and separated from them. And Hyrcanus and his parents belonged to the Separatists; then after that he changed to the Sadducees, and withdrew from the Separatists, and he became their enemy. And the reason of it was this; that he had made a great banquet, and had brought into it all his captains, and his troops, and his friends. And he brought thither the wise men of the Jews; and these two were Separatists and Hyrcanus was present with them; and he ate and drank. And when they took the wine from him, he said to the Separatists, "Ye know that I am one of your disciples. And I am returning to your doctrines; and I will be guided by your opinions; and I will not oppose you. And I ask you, when you have known a mistake made by me, or a fault, tell me of it, and guide me to what is right."

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ما به في هذه الكتاب المبارك للعبد الخاطي المسكين الكسوف
 الشيطان المتلذذ الحسنة الطالب من الشئد المشيع غدا
 خطاياها وارتدادها الى طريق الصواب اخفاها الله في
 الحقيقة والحق العتيقة الذي لم يستحق له يدكر اسمه في
 الابواب المقدسة من كثرة خطاياها يواكم يا اخوتي
 المرحوم يعقوب المرحوم الشحاف الخياط الشوون
 خال صقر المرحوم علمان الضاني وكاتبه المحرم العز
 وهو يوم تارخه في الدير المقدس طو شينا بلديته قد
 الهم وفاته وكحلالة في الكبر حصا ونصب لسان
 وهو يشاك كل من رافى هذه الاضطحة المحقرة لم يطلب
 من الشئد الشق المشيع الغفران يكون له
 من الوفاء الصادق في يوم الدين والرحمة
 بدات الهمين بشفاعت شئنا الشئد الشئد
 القاهمة القنول الزكية وما ربي هو شئ كل
 للارليمه الالهيه والقديسة العظيمة الشئد كانت
 المشيئة وجميع القديسين لعين وطلائع تارخ نو
 البلبا المبارك عشرين يوم مضت من شهر ربيع
 يوم عند ماري ابليان شئ الماي الى العصور
 شئ شئع للاف واربع واربعين لاسماء اذ علك
 المشيئة للهم لله دائما ابدا وعلينا رحمته الى الابد

XXXIII. SINAI COD. ARAB. 121. A.D. 1536.

Lectionary of the Gospels.

طالع فى هذا¹ الكتاب المبارك العبد الخاطى المسكين الكثير
السيات القليل الحسنات الطالب من السيد المسيح غفران
خطايه وارشاده الى طريق الصواب اخطأ الناس فى
الخليقة واثمهم بالحقيقة الذى لم يستحق ان يذكر اسمه فى هذا¹
الكتاب المقدس من كثرة خطايه يواكيم باسم خورى العربى
بن المرحوم يعقوب بن المرحوم اسحاق الخياط الشوبكى
خال صقر بن المرحوم سلمان الضانى وكاتبه الخورى العربى
وهو يوم تاريخه فى الدير المقدس طور سينا الله يبيته فيه
الى يوم وفاته ويجعل له فى الكهنة حظا² ونصيب امين
وهو يسال كل من قرا فى هذه الاسطر³ الحقيرة ان يطلب
له من السيد يسوع المسيح الغفران يكون له نظير
ذلك من الواعد الصادق فى يوم الدين والوقوف
عن ذات اليمين بشفاعته ستنا السيدة العذرى
الطاهرة البتول الزكية ومارى موسى كلير القدرة
الازلية الالهية والقديسة العظيمة الست كاترينا
الشهيدة وجميع القديسين امين وذلك بتاريخ نهار
الثلاثا المبارك عشرين يوم مضت من شهر تموز المبارك
يوم عيد مارى ايلياس النبى الحى الغيور
سنة سبع الاف واربعة واربعين لابينا ادم عليه
السلام والسبح لله دايما ابدا وعلينا رحمته الى الابد امين

¹ هذه Cod. ² حضا Cod. ³ الاسطر Cod.

the servant, the poor sinner, with many vices and few virtues, has studied in this blessed book, he who seeks from the Lord the Christ pardon for his sins, and His guidance to the right way, the most sinful of people

in the universe, and most guilty of them in truth, and who does not deserve that his name should be mentioned in this holy book on account of the multitude of his sins ; Joachim named the Arab priest, son of the late Jacob, son of the late Isaac the tailor, the Shoubky, uncle of Saqar son of the late Salmon the sheep-master. And the Arab priest wrote it ; and the day of its dating was in the holy monastery of Mount Sinai, may God make him dwell in it till the day of his death and give him a lot and a portion among the priests, Amen. He asks every one who reads these poor lines to seek pardon for him from the Lord Jesus the Christ ; that he may have [something] like this from the faithful Promiser in the day of judgment, and a place among those on the right hand, by the intercession of our mistress the Lady, the pure Virgin, the chaste maiden ; and our Lord Moses, him who held converse with the Eternal Divine Power ; and the holy great lady Catherine the Martyr, and all the Saints, Amen. And this at the date of the blessed Tuesday, twenty days having passed of the blessed month Tammuz, the day of the feast of Saint Elias, the living and zealous Prophet ; the year 7044 from our father Adam, on whom be peace, and praise be to God continually for ever ; and on us be His mercy for ever, Amen.

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XXXIV. SINAI COD. ARAB. 135. A.D. 1558.

*Lectionary of the Gospels.*f. 86^b Luke 9. 24

يهلكها . ومن يهلك نفسه من اجلى هذا يخلصها . ²⁵ ماذا
 ينفع الانسان ان ربح العالم كله ويخسر نفسه ويهلكها .
²⁶ ومن يستحي بى وبكلماتي . يستحي به ابن البشر اذا جا فى
 مجده ومجد الاب مع ملايكته القديسين . ²⁷ الحق اقول
 لكم . ان هاهنا اناس من القيامة لا يذوقون الموت حتى
 يرون ملكوت الله . انجيل ليوم الاربعاء من الجمعة الخامسة
 بعد عيد الصليب من بشارة لوقا الانجيلي
 Luke 9. 44 قال الرب لتلاميذه ⁴⁴ اجعلوا فى اذانكم هذا الكلام . لان
 ابن البشر عتيد ان يسلم فى ايدى الناس . ⁴⁵ وانهم لم يفهموا
 هذه الكلمة . وكانت مكتومة عنهم . ليلا يفطنوا لها .
 وكانوا يهابوا ان يسالوه عنها . ⁴⁶ ثم تداخلهم فكر من
 لعله ان يكون اعظمهم . ⁴⁷ فعلم يسوع روية قلوبهم .
 فاخذ صبياً واقفقه عنده ⁴⁸ وقال لهم . من يقبل هذا الصبي
 باسمي فايأى يقبل . ومن يقبلنى يقبل الذى ارسلنى . لان
 من كان فى جماعتكم صغيرا . فهو يكون كبيراً .
⁴⁹ فاجاب يوحنا وقال . يا معلم انا راينا انسان يخرج
 الشياطين باسمك فمنعناه . لانه لم يتبع لنا . ⁵⁰ فقال
 يسوع لا تمنعوه . فان من لم يكن عليكم فهو
 معكم . انجيل ليوم الخميس من الجمعة الخامسة
 بعد عيد الصليب من بشارة لوقا الانجيلي
⁴⁹ فى ذلك الزمان تقدم الى يشوع احد تلاميذه وقال له . يا
 معلم انا راينا انساناً يخرج الشياطين باسمك فمنعناه
 لانه لم يتبعنا . ⁵⁰ وقال لهم يسوع . لا تمنعوه . فان من
 لم يكن عليكم فهو معكم . ⁵¹ فلما تمت ايام صعوده . اصعد

Luke 9. 24 ...shall lose it ; but whosoever will lose his life for my sake, the same shall save it. ²⁵ For what is a man advantaged, if he gain the whole world and lose his soul? and make it perish? ²⁶ For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His glory, and the glory of the Father, with the holy angels. ²⁷ Verily I say unto you, there are some standing here who shall not taste of death, till they see the kingdom of God.

The Gospel for the Wednesday of the fifth week after the feast of the Cross, from the Gospel of Luke the Evangelist.

Luke 9. 43 The Lord said unto His disciples, ⁴⁴ Put this saying into your ears, for the Son of man is about to be delivered into the hands of men. ⁴⁵ And they understood not this saying, and it was hid from them, lest they should comprehend it ; and they were afraid to ask Him about it. ⁴⁶ Then there came amongst them a reasoning, which of them should be greatest. ⁴⁷ And Jesus knew the pondering of their hearts, and He took a child and set him by Him. ⁴⁸ And said unto them "Whosoever shall receive this child in My name, receiveth Me ; and whosoever shall receive Me, receiveth Him that sent Me ; for he that is little amongst you, the same shall be great." ⁴⁹ And John answered and said, "O Master, we saw a man casting out devils in Thy name ; and we forbad him because he followeth us not." ⁵⁰ And Jesus said, "Forbid him not ; for he that is not against us, is with us."

Gospel for the Thursday of the fifth week after the feast of the Cross, from the Gospel of Luke the Evangelist.

Luke 9. 49 At that time one of the disciples came to Jesus and said unto Him, "O Master, we saw a man casting out devils in Thy name, and we forbad him, because he followeth us not." ⁵⁰ And Jesus said unto them, "Forbid him not, for he that is not against us, is with us." ⁵¹ And when the days of His ascension were finished He set

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XXXV. SINAI COD. ARAB. 264. A.D. 1574.

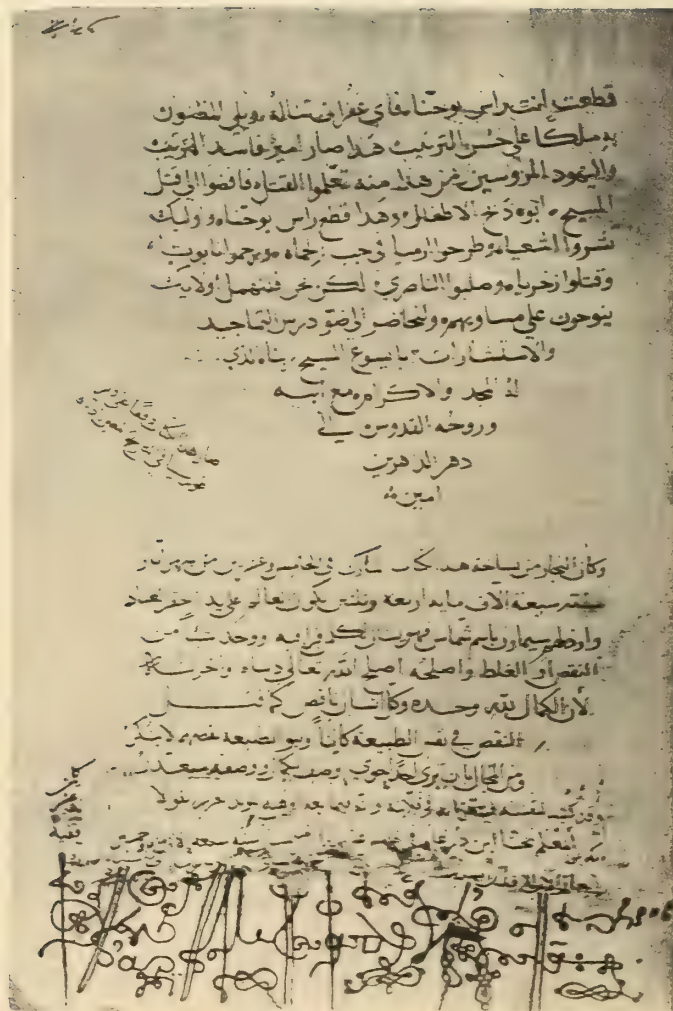
Lives of Saints.

f.197b قال المعتنى باخراج هذا الكتاب الى اللغة العربية
 يجب ان تعلم ايها الاخ الفاضل الحبيب . والحبر الكامل اللبيب
 ان واضع هذا الكتاب . وضعه فى سيق القديس العظيم
 صابا كوكب البرية . وكان وقتئذ السيق عامرا . وبه
 من القلاى اربعة عشر الف قلاية . على ما يذكر صاحب التاريخ .
 واثارها موجودة الى الان . وبعضها عامرة . وكانت حينئذ
 محشوة من الابهات الرهبان والنسك المتوحدين
 مع ما ينضاف اليهم من السواح المقيمين فى الجبال والمغائر
 ومثاقب الارض . الذين ليس لهم ما يشغلهم عن اتصال
 الصلوات والتضرع والقنوت . فوضع لهم هذا الترتيب
 الملايم لهم . ولما كان المتورطين فى العالم لهم اهتمام
 بالاشغال الدنيوية . والهموم العالمية . نظر الابا المتقدمون
 والمعلمون السالفون فى بابهم نظر افضل . ليلا يشغل عليهم
 كل الموضوع . ولا يجدون فسحة وامدا لذلك . ويتركون
 الكل . ويصير ذلك سببا لعدم اكتراثهم بالروحانيات .
 ويجعلوا كل اهتمامهم بالجسدانيات . فخففوا عنهم بعض
 الاشيا . ليمقى لهم وقتا للتصرف فى الاشغال . وتحصيل

He who has the charge of the translating of this book into the Arabic tongue said, It is meet that thou shouldst know, O gracious and beloved brother, perfect and intelligent priest, that the compiler of this book composed it in the holy and great cloister of Saba, the Star of the wilderness, and the cloister was populous at the time. And in it there were 14,000 cells, according to what the narrator states. Traces of them are found till now, some of them inhabited; and they were filled at that period by the monkish fathers and the solitary hermits with such as joined them of the anchorites dwelling in the mountains, and the caves and clefts of

the earth, who have nothing to occupy them but constancy in prayers and intercession and invocation. And there was appointed for them this order, suitable to them. And whereas those that are plunged into [the water of] the world are taken up with worldly business and mundane affairs, the ancient fathers and the early teachers thought exceedingly well about them, lest all that was imposed on them should be too heavy for **them**, and they should find neither time nor space for this; and they should leave all, and this should become the cause of their want of care about spiritual things, and they should give all their attention to bodily things, and they lightened them of some of the things, that there might remain to them time to occupy themselves with business and acquisition.

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Sermons and Legends.

Sinai Cod. Arab. 423.

A.D. 1622.

XXXVI. SINAI COD. ARAB. 423. A.D. 1622.

Sermons and Legends.

قطعت انت راس يوحنا . فإى غفران تناله . ويلى المظنون
به ملكا على حسن الترتيب . هذا صار امير فاسد الترتيب
واليهود المروسين من هذا منه تعلموا القتل فافضوا الى قتل
المسيح . ابوه ذبح الاطفال . وهذا قطع راس يوحنا . واوليك
نشروا اشعيا . وطرحوا ارميا فى جب الحماة . ورجموا نابوث
وقتلوا زخريا . وصلبوا الناصرى . لكن نحن فلنهمل اوليك
ينوهون على مساويهم . ولنحاضر الى ذو درس التهاجيد
والاستشارات بايسوع المسيح ربنا الذى

له المجد والكرام . مع ابيه

وروحه القدوس الى

دهر الداهرين صار هذا الكتاب وقفا على دير
امين . . . طور سينا فى التاريخ المعين ادناه

وكان النجاز من نساخة هذا الكتاب المبارك فى الخامس وعشرين من شهر ايار
سنة سبعة الاف مائة اربعة وثلثين لكون العالم على يد احقر العباد
وارذلهم سيماون باسم شماس فهو يسال لكلمن قرا فيه ووجد شيا من
النقص او الغلط واصلحه اصلح الله تعالى دنياه واخرته
لان الكمال لله وحده وكل انسان ناقص كما قيل
النقص فى نفس الطبيعة كايها وبنو الطبيعة نقصهم لا ينكر
ومن المحال بان ترى احدا حوى وصف الكمال ووصفه متعذر
وقد كتبه لنفسه ليتعنا به فى قلايته وانه فيما بعد اوهبه للولد العزيز نقولا
[ابن] المعلم يوحنا ابن درغام فى خامس عشرين . . . سنة سبعة الاف ومائة وخمسين

Thou hast cut off the head of John ; and what pardon canst thou obtain ? Woe to me, the supposed king by a good succession. This one became a prince who spoilt the succession ; and the subject Jews have

learned murder from this one; and they got so far as to kill the Messiah. His father slaughtered the infants; and this one cut off the head of John; and those people sawed Isaiah in sunder, and threw Jeremiah into a miry pit; and they stoned Naboth and killed Zacharia, and crucified the Nazarene. But let us leave these people to sigh for their sins, that we may occupy ourselves with the light of learning praises, and asking counsel of Jesus the Messiah our Lord, to whom be glory and honour, with His Father and His Holy Spirit, to everlasting ages, Amen.

This book became the property of the Monastery of Mount Sinai at the date specified below.

The completion of the manuscript of this blessed book was on the 25th of the month of Ayâr (May) in the year 7130 of the existence of the world, by means of the most contemptible and despicable of slaves Simeon, by name a Deacon; and he asks every one who reads in it, and finds any defect or fault and puts it right, may God, the exalted, put right this his world and his other one; because perfection belongs to God alone, and every man is imperfect, as it has been said, Imperfection exists in the soul of Nature, and the defects of the sons of Nature are not unknown. And it is impossible that thou shouldst see one who contains in himself the quality of perfection, and the description thereof is impossible. And it is written for himself to occupy himself in his cell with it; and afterwards Nicola, the beloved child, son of the teacher John Ibn Darghâm, on the twenty-fifth . . . in the year seven thousand and a hundred and fifty

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على نورنا ومنا لنا يعني بالاستطاعة
 والسلطة والملك والتصرف بدانتنا
 والاولاد والاختيار على سبيل المثال
 والتصرف بحسب ما يقرب الانسان من
 صورته التي خلقها في الحايطة والظاهر
 في الهيئته ففى البشرى هو بعينه بل
 على سبيل القرب منه واذا كان الانسان
 يقرب من الله بالصورة والمثال
 والله قد خلق الانسان يستشعر
 بوضعية خالقه وشرعته وناموسه
 وتلك الشرعة والناموس والوصايا
 فيجب ان تكون متطابقة طبيعة وافقها
 ومقتضىها على جهة التقرب ومثال
 ذلك اذا كان لك ولدا امر عبدك
 انت في طلبك رحيما فها تامل ان

مكرر

XXXVII. SINAI COD. ARAB. 625. Read in A.D. 1698.

Dialogue between an Emir and a Monk.

The Monk.

على صورتنا ومثالنا يعنى بالاستطاعة
والسلطة والتملك والتصرف بذاته
والارادة والاختيار على سبيل المثال
والتقرب وبحسب ما يقرب الانسان من
صورته التى يخلقها فى الحائط والظاهرة
فى المنزلة فتوا ليس هو بعينه بل
على سبيل القرب منه واذا كان الانسان
يقرب من الله بالصورة والمثال
والله قد خلق الانسان يستسير
بوصية خالقه وشريعته وناموسه
وتلك الشريعة والناموس والوصايا
فيجب ان تكون تناسب طبيعة واضعها
ومفترضها على جهة التقرب ومثال
ذلك اذا كان لك ولدا امر عبدا وكنت
انت فى طباعك رحيمًا فهل تأمره ان
يكون

“according to our image and likeness,” that is to say, in power and authority and dominion and self-control and will and choice, by way of likeness and approach, and just as a man is like his image which he creates upon the wall, and which appears in the house, and thou seest not himself but something in the way of being like him, thus man approaches God in His image and likeness. And God created man to wish to walk in the commandment of his Creator, and in His ordinance and law; and

this is the ordinance and the law and the commandments ; and thou must necessarily be akin to the nature of their Founder and Legislator by way of resemblance. For example, if thou hadst a son or a servant, and thou wert in thy disposition compassionate, wouldst thou command him to be

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الحشدة لان هذا الاسم الذي هو امية بملان كلمة الله كان
لهذا الاسم دأله الخلق الا فصل الذي هو الله الكلمة
لم يزل له قوامه اجرة كما انصارا افضل من الملائكة
خبرنا طهرنا من اجرة بالبرزخ الفصل وافضل من غير اجرة
الى غيره فاذ هذا الكلام متوجه الى الحشدة وقد احدثنا
نحو ايضا اذا ما كنا نلتفت في معنى انسان فما نصفه
بما لا يتجلى له الدليل على ذلك ما كنا اذا قلنا ان الانسان
ليس هو شيئا لا يتشبه في تراجم الانسان مناه فان جميع
صفاتنا هذه موجهة الى الانقراض واما اذا قلنا ان الانسان
حيوان غير ماست الانسان ناطق يحاشي العلويين فان
بينة كالامنا قد تأسست على الفصل وهالكه قد جرت
الحالة في المسيح تعالى وذلك ان الشيعيد وولصق ثاره تكلم
عليه من الجحيم العالم وتارة من الجحيم المتنازع ايتارا
ان يدل على سبيلنا ويثبتها وان يقيد معرفته طبعهم
الى لا يشعروا بها من لا اختيار الله الله تعالى وحده

العضة الاولى

في الدينونة وفي عصار الزبدية ومنافع الفضل
وفي ناسخهم تحرقه فقطه لاصفيهم وفي الرحم فاذ قد طهرنا
النبيد تعالى فيها الخلاق من ما افناه فالخليق ينال ان لم

الطهارة

Chrysostom's Commentary on the
Epistle to the Hebrews.

Sinai Cod. Arab. 626.

f. 86

A.D. 1726.

XXXVIII. SINAI COD. ARAB. 626. A.D. 1726.

Chrysostom's Commentary on the Epistle to the Hebrews.

f. 86 الجسد . لان هذا الاسم الذى هو ابنه . لان كلمة الله كان لها هذا الاسم دائماً . اعنى الافضل الذى هو الله الكلمة لم يزل له . وما ورثه اخيراً . ولا ايضاً صار افضل من الملائكة . عند ما طهرنا من جوايمنا بل لم يزل افضل وافضل من غير اضافة الى غيره . فاذاً هذا الكلام متوجه الى الجسد . وقد اعتدنا نحن ايضاً اذا ما كنا نتفاوض فى معنى انسان مما نصفه بها علا وتخامل والدليل على ذلك . اننا اذا قلنا ان الانسان ليس هو شيئاً . الانسان تراب الانسان رماد . فان جميع صفاتنا هذه مرجوعها الى الانقص . واما اذا قلنا ان الانسان حيوان غير مائت . الانسان ناطق مجانس للعلوين . فان بنية كلامنا قد تاسست على الافضل . وهكذا قد جرت الحال فى المسيح تعالى . وذلك ان السعيد بولص تارة تكلم عليه من الجهة العالية . وتارة من الجهة المتنازلة . ايثاراً ان يدل على سياسته . ويبينها وان يفيد معرفة طبيعته التى لا يشوبها زوال لا غيار . المنة لله تعالى وحده

العظة الاولى

فى الدينونة وفى مضار الرذيلة ومنافع الفضيلة ☉ وفى نار جهنم محرقة فقط . لا مضية . وفى الرحمة . فان قد طهرنا السيد تعالى ايها الخلاق من ما اثمنا . فالخليق بنا ان نلزم الطهارة

the body ; because this name, which is that of His Son, this name belonged to the Word of God always ; I mean that the Highest Good, which is God, never ceased to possess the Word, and He did not inherit it afterwards, nor did He afterwards become better than the angels, while

He purified us from our sins; but He was always better, and was better without relation to anything else; and in that case this language refers to the body; and we are accustomed also when we converse about the meaning of Man, to qualify him by what is high or low; and the proof of this is that when we say that Man is nothing, Man is dust, Man is ashes, then the result of all these our epithets is towards diminution. But when we say that Man is an immortal animal; Man is endowed with reason, akin to the supernal beings; the edifice of our speech is founded on what is best. And thus has been the case in regard to the Christ, may He be exalted! And thus the blessed Paul sometimes speaks about Him from the supernal side, and sometimes from the humble side, preferring to indicate His economy and to explain it, and to teach the knowledge of His nature, which is not affected by any cessation or change. Grace belongs to God, may He be alone exalted!

The First Sermon.

About the Judgment, and about the harm of Vice, and about the benefits of Virtue, and about the Fire of Hell which burns only and gives forth no light; and about Mercy. And since the Lord, who is exalted, hath purified us, O Thou who dost create out of water! we are guilty, and it is meet for us to cling to purity.

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بحسن جمال فضائلك هاهنا انك الى الطور المقدس
 دنوت وبنظر كبحو السماء حدث وعلى ذرى الجبل
 باقدامك وطيت وسعيت سعياً مجداً وتعاليت
 ثم ركب على سارو بيم الفضائل وطرت وصعدت
 بالجلبة من حيث تهرت العدف وسبقت فهدت
 لنا السبيل متقدماً ايانا في الهداية والارشاد
 والاخرى ان نقول انك والى الان بعد تهدي جماعتنا
 وتقدم في الارشاد كافتنا اذ قد حاضرت

ووصلت الى راس هذا السلم البارئ
 وايضاً بالحبه ابتعاداً اكيداً
 والمحبة هي الله الذي له المجد
 الى ابد الدهور كلها
 امين
 فقلوا افرحوا
 اسأفنا

Sermons of John Klimakos, Abbot of Sinai.

Sinai Cod. Arab. 339.

f. 274 a.

A.D. 1736.

XXXIX. SINAI COD. ARAB. 339. A.D. 1736.

Sermons of John Klimakos, Abbot of Sinai.

بحسن جمال فضائلك هاهنا انك الى الطور المقدس f. 274^a
 دنوت وبنظرك نحو السما حدثت وعلى ذرى الجبل
 باقدامك وطيت وسعيت سعيا مجدا وتعليت
 ثمر ركبت على شاروبيم الفضائل وطرت وصعدت
 بالجلبة من حيث قهرت العدو وسبقت فمهدت
 لنا السبيل متقدما ايانا فى الهداية والارشاد
 والاخرى ان نقول انك والى الان بعد تهدي جماعتنا
 وتقدم فى الارشاد كافتنا اذ قد حاضرت
 ووصلت الى راس هذا السلم البار نفسه
 وابتحدث بالمحبة ايتحادا اكيدا
 والمحبة هى الله الذى له المجد
 الى ابد الدهور كلها
 امين

وقف دير طور سينا المقدس فكل من اخرجته عن الوقفية يكون محرم من الله
 تعالى ومن حقارة

الاب السيد نيكيفورس ريس اساقفة طور سينا المقدس ورثو الجليل ١٧٣٦
 سنة
 مسيحية

in the beauty of the loveliness of Thy virtues here Thou didst approach
 the holy hill, and with Thine eye Thou didst gaze unto the heaven, and
 on the tops of the mountain Thou didst tread with Thy feet, and didst
 labour strenuously, and wentest up. Then Thou didst ride upon the
 Cherubim, the virtues, and didst fly and ascend with a shout from where Ps. 18. 10
 Thou didst vanquish the Enemy and Thou didst go before and spread a
 path for us, preceding us in guidance and direction, and it is better for

us to say that until now Thou dost still lead us all, and dost go before us all in guidance, since Thou hast run the race, and hast arrived at the very top of that pure ladder, and hast united Thyself in love by a sure union; and Love is God, to Whom be glory throughout all ages, Amen.

The property of the Convent of Mount Sinai the holy, and every one who takes it from its possession will be cursed by God, who is exalted, and by the contemptible father the lord Nikiforos Archbishop of the holy Mount Sinai and the glorious Raithō, in the Christian year 1736.

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المستقيم لا نتا اذا ماشينا فيه وسرنا نحن فرشدنا
 بلا ضلالة. وحافظنا من كل محر عثرة بغير انحراف
 ومقرب لنا سلم منصوب من الارضيات الى العديسات
 ونظير لنا الله على راسها جالس على حسب ظني
 السلم التي شاهدها يعقوب فنبيل كل واحد من الناس
 الى الارقاء في هذه الطريق الفاضله والمصاعدا
 ان يضع له مطالعا في قلبه ويطلع عنه التوابع
 ويحاضر مشرعا بحب ونشاط واما ان يحرق في
 المصعد العلى والسعي السامي وهذا السعي
 ما اشتقت عليه معانيه منفصلا ووضح لكم ان
 ما هو السبب في تاليفه وذلك ان انبا يوخنا
 رايتوا ارسل الى انبا يوخنا رنين طور سيناء
 منه تعلينا فاعا يوافق مذهب الرهبانية ولايم كافتة
 الذين قد اختاروا مثل هذه السيرة الملائكة
 اليه راغب بان ينهض بالرب بغير كسل

Prologue of Matthæus Raderius to the Scala Paradisi
of John Klimakos, Abbot of Sinai.

Sinai Cod. Arab. 339.

f. 3 a.

A.D. 1739.

† μετεπωλήθη τὸ παρὸν ὑπὸ 'Ραφαὴλ μοναχοῦ, καὶ ὑπάρχει τοῦ ἁγίου
μοναστηρίου ὄρους Σινᾶ, καὶ οὐδεὶς τολμήσει ἀποξενῶσαι αὐτὸ ἐν βάρει
ἀλύτου ἀφωρισμοῦ. 'Ραφαὴλ Κίνεργος.

XL. SINAI COD. ARAB. 339. A.D. 1739.

*Prologue of Matthæus Raderius to the Scala Paradisi of John
Klimax, Abbot of Sinai.*

f. 3^a المستقيم لاننا اذا ما مشينا فيه وسرنا نجده مرشدا لتابعيه
بلا ضلالة . وحافظا من كل حجرة عثرة بغير انجراح ولا مضوة
ومقرب لنا سلم منصوب من الارضيات الى القديسات
ومظهر لنا الله على راسها جالس على حسب ظنى نظير
السلم التى شاهدها يعقوب . فسبيل كل واحد من التايقين
الى الارتقا فى هذه الطريق الفاضلة والمصعد الروحانية
ان يضع له مطالعا فى قلبه . ويطرح عنه التوانى والكسل
ويحاضر مسرعا بحب ونشاط وامانة حارة فى هذا
المصعد العملى والسعى السمايى . وهنذا اشرح لمحبتكم
ما اشتملت عليه معانيه منفضلا واوضح لكم ايضا
ما هو السبب فى تاليفه . وذلك ان انبا يوحنا رئيس دير
رايثوا ارسل الى انبا يوحنا رئيس طور سينا يطلب
منه تعليمها نافعا يوافق مذهب الرهبانية . ويلايم كافة
الذين قد اختاروا مثل هذه السيرة الملايكية . وتضرع
اليه راغب بان ينهض بالرب بغير كسل . كما يليق

¹ Cod. جحر

the straight [way], for when we go into it, and travel, we find it guiding
its followers without error, and guarding them from every stone of
stumbling without wound or hurt; and bringing near to us the ladder
planted from the earthly to the Holy, and shewing us God seated at

هذا الكتاب المبارك وقف دير طور سينا
 العزيز سلطانها ان يغيره عن وقفته كيرلس
 رئيس اساقفة طور سينا
 سنة ١٧٧٢
 مسجلة
 في
 In a later hand.

its top, I suppose like the ladder which Jacob witnessed. The path of every one who desireth to climb into this excellent way, and the spiritual ascent, is to place for himself stairs of it in his heart, and throw away from himself hesitation and idleness, and present himself quickly with love and ardour and fervent faith in this practical ascent, and in the heavenly course. And thus I shall explain to you, dear friends, what its ideas contain, and shew you plainly also the reason for its composition. It is because Anba John Abbot of Raithō sent to Anba John Abbot of Mount Sinai, seeking from him useful instruction suitable to the monastic life, and meet for those who have chosen this angelic walk, and earnestly implored him to arise in the Lord, without laziness, as becometh

In a later hand.

This blessed book is the property of the Monastery of Mount Sinai ; and no one has permission, by the Word of the Lord, whose authority is great, to alienate it from being its property. Cyril, Archbishop of Mount Sinai, Nisân 30, 1772, the Christian year.

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XLI. SINAI COD. ARAB. 587. A.D. 1787.

Prayers.

f. 21^b نمجرك شاكرين كما نمجد المسيح الالهنا القوى
العزيز الكثير الرحمة وحده . واربعين صوت
يا رب ارحم وباقي الترتيب كما مر فى الساعة الثالثة
وبعد المطانيات وتقول هذا الافشين لمار باسيلوس
اذا لم يكن مصوريون

ايها الاله رب القوات وصانع جميع المخلوقات . يا من
بكشوة تحننك ومراحمك التى لا توصف ارسلت
ابنك الوحيد ربنا يسوع المسيح . لاجل خلاص جنسنا
ولاجل صليبه الكريم مزقت منك خطايانا و
فضحت روسا وسلاطين الظلام . انت ايها السيد
المحب البشر اقبل منا نحن الخطاة الشكر والطلبات
الابتهالية وانقذنا من كل سقطات المييد المظلم .
ونجنا من جميع الطالبين لنا المساوى من الاعداء
المنظورين والغير منظورين . سهر من خوفك فى
لحمنا . ليلا تميل قلوبنا الى الاحاديث الباطلة . ولا

f. 22^a الى الافكار الشريرة . بل بشوقك اجرح نفوسنا لكى
ننظر اليك فى كل حين . مهتدين بالنور الذى من قبلك
وملاحظين نورك الازلى الذى لا يدنى منه . وبغير
فتور . نرسل لك الشكر والاعتراف ايها الاب
الذى لا ابتدا له مع ابنك الوحيد وروحك

الكلى قدسه الصالح وصانع

الحياة الان وكل اوان والى

دهر الداهرين امين .

تمت بعون الله

هذه الكراسة برسم الاخ كير حركسندوس المتوحد

السينايى الله هناء بها وفتح فهمه للتعليم بما فحواها

فى ٢٠ اب سنة ١٧٨٧ لمحررة طربلوس .

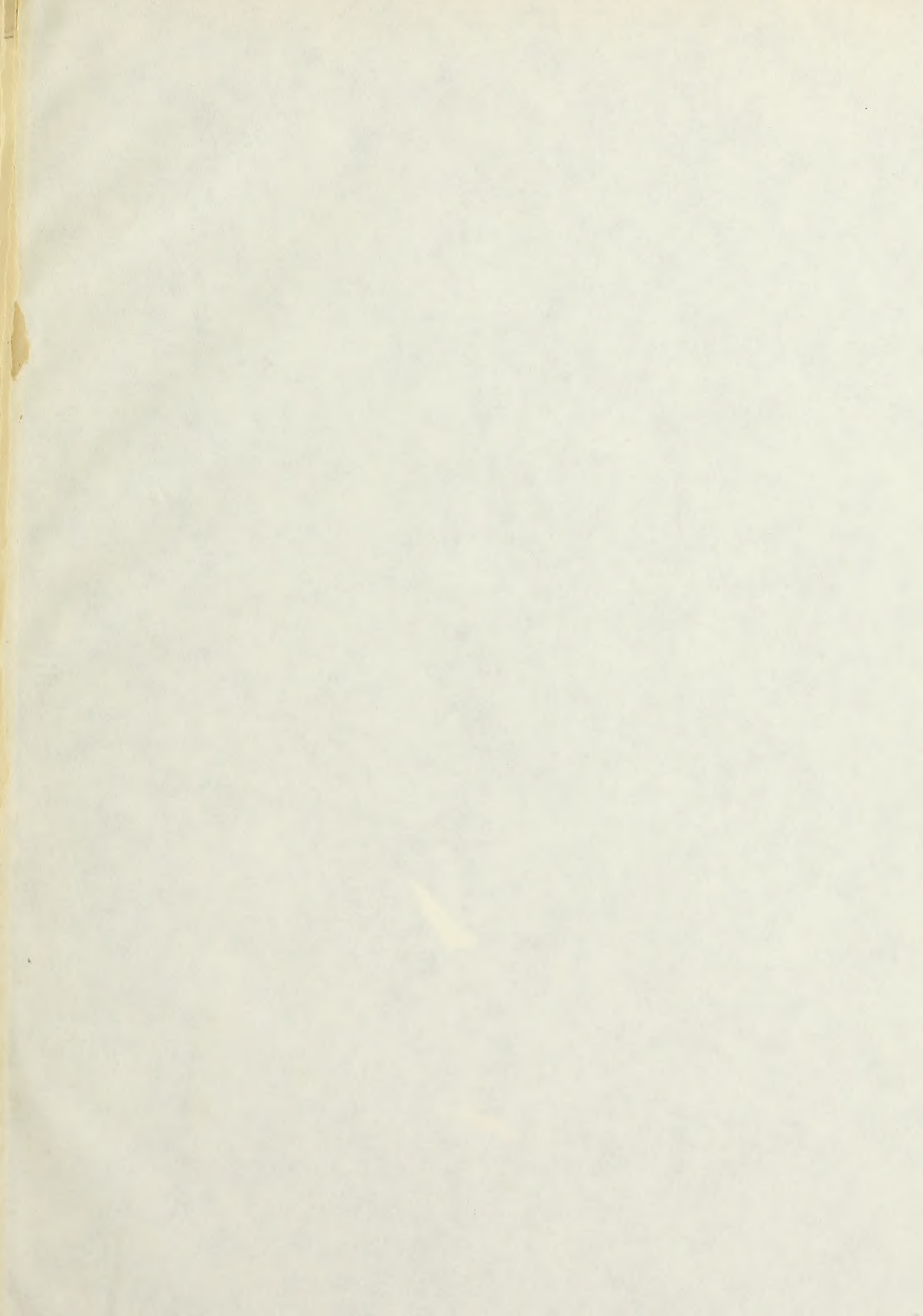
We grateful people praise Thee as we praise the Christ our God, the alone powerful, the glorious, the merciful. And forty times, O Lord, have mercy¹! and the rest of the order shall be like that which passed in the third hour, and after the Matins, and thou shalt say this office to Saint Basil when there is no *μεσώριον*.

O God, Lord of the Powers, and Creator of all creatures! O Thou Who in the abundance of Thy love and Thy mercies, which are indescribable, didst send Thine only Son, our Lord Jesus the Christ, because of the salvation of our race, and because of His glorious cross, and hast torn up [the bond of] our sins from Thee, and hast confounded the chiefs and powers of darkness; Thou, O Thou Lord who lovest mankind, receive from us, even us sinners, thanks and imploring prayers, and save us from all errors of the Destroyer, the Tyrant; and rescue us from all who seek injuries for us, amongst the enemies, seen, and unseen. Fasten (nail) Thy fear in our flesh, that our hearts may not be inclined to vain fables, nor to wicked thoughts, but with desire for Thee wound our souls, that we may look towards Thee at all times, led by the light, which is from Thy presence, and contemplate Thy eternal light, which no one can approach.

And unweariedly we send to Thee praise and confession, O Father, who art without beginning, with Thine only Son, and Thy all-holy Spirit, the good, the Creator of life, now and at all times and to all eternity, Amen.

This book was finished by the help of God at the command of the brother *Κύριος* Chrysandus the monk of Sinai, may God give him benefit from it, and open his intelligence for teaching about its meaning! On the 5th of Ab in the year 1787 at the fortified town of Tarablûs.

¹ = *Κύριε ἐλεῖσον*.



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